# THE TESTIMONY, OF

*Some perſecuted Presbyterian Miniſters of the Goſpel, unto the Covenanted Reformation*

OF THE

# CHURCH of SCOTLAND,

And to the preſent expediencie of continuing to preach the Goſpel in the Fields, and againſt the preſent Antichriſtian Toleration in its nature and deſign, &c.

*Given in to the Miniſters at Edenburgh by* Mr. JAMES RENWICK upon the 17. Janwarii 1688.

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Hoſ. 2. 1. 2. 3. *Say ye unto your Brethren Ammi, and to your Siſters Ruhamah. Plead with your Mother, plead: for she is not my Wife neither am I her Husband: Let her therefore put away her whoredoms out of her ſight, and her adulteries from between her breaſts; Leſt I ſtirp her naked &c.*

Iſa. 58. 1. 2. *Cry aloud ſpare not, lift up thy voice like a Trumpet, and shew my People their transgreſſions; and the Houſe of* Jacob *their ſins. Yet they ſeek me daily and delight to know my ways, as a Nation that did righteouſneſs, and forſook not the ordinance of their God; &c.*

Lamen. 2. 14. *Thy Prophets have ſeen vain and foolish things for thee, and they have not Diſcovered thine iniquitie, to turn away thy captivity, but have ſeen for thee falſe burthens, and cauſes of banishment.*

Jer. 6. 14. *They have healed alſo the hurt of the Daughter of my People ſlightly, ſaying, peace, peace, when ther is no peace.*

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Printed in the Year 1688.

# THE TESTIMONY,

OF

*Some persecuted Presbyterian Ministers of the Gospel unto the Covenanted Reformation*

OF THE

# CHURCH of SCOTLAND,

And to the present experience of [illegible] in the [illegible] and [illegible] the [illegible] Association in its [illegible] and [illegible].

Given in to the Ministers at Edinburgh by Mr. JAMES RENWICK [illegible] the [illegible] January 1688.

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Printed in the Year 1688.

# TO THE READER.

*Christian and Candid Reader,*

SUch is the iniquity and unhappineſs of theſe times; wherein Judgment is turned away backward, and Juſtice ſtandeth afar off, Truth is falen in the ſtreets and equity can not enter, yea Truth faileth, and he that departeth from evil maketh himſelf a prey, whereat the Lord is diſpleaſed, when he ſees there is no man, and Wonders there is no Interceſſor; That, now when the Caſe of Confeſſion is very clear and clamant, to aim at theſe indiſpenſible and ever heretofore indiſputable duties, of *pleading for Truth*, *ſeeking the Truth*, being *valiant* for it, *ſtanding in the Gap* to turn away wrath, *pleading with our Mother* to put away her whoredomes, allways called for in ſuch a Caſe, is flouted at with diſdain and exploded with indignation, as a ridiculous impertinency. And ſo declaredly are theſe duties declined, and ſo induſtriouſly are theſe declentions daubed, that the common dialect uſed and known among the Confeſſors of Chriſt is inverted, & the very name and notion of theſe things profeſſedly perverted, under the interchanged deſignation of their oppoſite extreames: When now *Tyranny* paſſes under the name of *Authority*, and arbitrary *abſolutneſs* under the notion of Magiſtratical *prerogative*; Complyance with miſchiefs, framed into Laws by a Thron of inquity, goes for *Loyaltie*; Acceptance of a Popish, Religion-undermining, Reformation-overturning, Liberty-perverting, Law-ſubverting, Truth-enſlaving *Toleration*, improving a *Liberty* to preach the Goſpel; ſinfull and ſhameful ſilence and unfaithfulneſs, paſſing over the indignites done unto Chriſt, His Cauſe and Covenants broken, burnt, and buried, and encroachments made upon His Kingly prerogatives, and Kingdoms Liberties, without a witneſs, is counted warry and witty *prudence*; ſtupid indifferency in the Lords matters, preferring their oun things to His, poſponing His precious Intereſt, to preſent eaſe, and ſelling Truth to purchaſe an unhallowed peace from and with Chriſts Enemies, is called and encouraged as *moderation*: On the other hand, To *ſtand faſt in the Liberty wherewith Chriſt hath made us free*, that is taken for licenciouſneſs; To maintain *Religion* with human *Liberty*, that is Rebellion; To ſtand at a diſtance from and withſtand theſe Land-defiling and deſtroying ſins, that is *faction*; To abſtract and abſtain from all acceſſion to ſaying *a Confederacy to all to whom the People ſay a Confederacy*, for fear of the Lord, leſt the benefice of His ſanctuary be forfeited, that is *ſchiſme* and ſinfull *ſeperation*; To give every thing its owne name, in plainneſs and Goſpel ſimplicity, thats reproachful *railery*, and pitiful ſillineſs; *faithfulneſs*, thats *folly*; *zeal*, thats *wildneſs*; Tenderneſs of *Conſcience*; thats ſuperſtitious and prepoſterous *ſcrupuloſity*; a Teſtimony can no ſooner be named, then it is ſuſpected of Giddineſs, hot headedneſs, and preſently huffed and puffed at, caſt away and laid by, as an Ignorant, impertinent, inſignificant ridicule. Under ſuch diſtempers and prejudices, it muſt needs be very difficult & diſcouraging to offer a Teſtimony for the precious Truths

of Christ; especially for the hunted hiden ones, incessantly chased, continually pursued indefatigably persecuted by the rage of enemies, contempt of friends, and reproach of all; and Labourng under such disadvantages, that the sense of their ounе incapacity to exhibit it, with any suitablness to the matter and moment of it, the want of the concurrence of those that are better accomplished for it, little hope of the countenance of these that do not concurr, of acceptance with those that do not give their countenance, or of access to communicat it to those that do not accept it (without exposing themselves to manifest Hazard) or of getting their help to publish it, to whom they dar not freely communicat it, can not but demur, dauntand discourage them from any such essay. The fellowing Testimony was attended with those disadvantages; which contrary to the intention of the Authors, did both retard the publishing of it in the manner first resolved, and precipitate the printing of it in the present exigence. For it was first intended to have been given in to some solemn Meeting of Presbyterian Ministers who preach under the present Toleration, that by them it might be communicated to whom they pleased, and Joyntly Cognosced upon, and thoughts of it returned. But such meetings being hid from us, and hardly access to persons in our Circumstances, the principle Author a faithfull Minister and now Glorified Matyr of Christ, Mr. *James Renwick* (now above the reach of rage and reproach, and Crowned with victory over sin and sorrow, pride of men & strise of tongues, with which for his masters sake he had a continual conflict untill he overcame by the blood of the Lamb and the word of his Testimony, not loving his lise unto the death, by which also he sealed this present Testimony) with the consent of others concurring, thought it expedient to slip no time, but take the first & the fittest opportunity of spreading it among them in such away as might be least offencive. And accordingly, hastening towards the time of his appoynted dissolution, a litle before his being taken, he delivered it upon the 17. day of Januarii as it were his dying Testimony into the hands of a Reverend & learned Minister, whom he supposed to be the Moderator of the meeting at *Edinburgh*: who, not knowing him (for if he had, its like his knoun Loyaltie, and respect to the Councils sentence of Intercommuning, would have made him more reserved; as he shewed himself afterward, when one of the *Informatorie Vindications*, was offered to him, which he superciliously refused) at that time, recieved it very courteously, and promised to consider & communicate it to his Brethren. Which for some time was expected, in the hope that either he or some other, should have had so much regard to the importance of the matter of it about which it treats, or respect to him, who set to his dying seal to it, or tenderness to our Souls, who adhere to it if they think us in an error, or Zeal for the Covenanted Cause, if they think that thereby wronged, as to signify their sentiments of it, in approving what is right, and disapproving what is wrong in it. Yet in stead of this, after it hath been much spoken of and inquired after, by occasion of its being confirmed by a Martyrs Testimony, it hath been not only smothered and imbezilled, but when sought for, represented as insignificant, impertinent non-sense, not worthie of their Cognizance. Which indeed is the easiest way, and shortest cutt to answer all things: And perhaps it were not worth the while, to vindicate the weakness of some of our hands in it from some such Charge. But suppose it were, the matter of it (thô weakly managed) is of some consideration. It is a Testimony

against

againſt the Addreſſers for, Accepters of, and all that have any intereſt in, or acceſſion to this *Toleration*; with reflections upon the Granters deſign, and the Receivers ſin: Surely if they have Loyalty for the Granter, and love to the benefite Granted, and peace in improving it, they muſt Juſtify it; and how ever it is incumbent to watchmen to shew whether it be ſin or duty to theſe that challenge and Alledge it to be ſin. It is a Teſtimony for the *Covenants*, now interdicted to be ouned; which all Presbyterians muſt Avouch, or elſe their Adherence thereunto will be ſuſpected. It is a Teſtimony for the preſent expediency of *Field meetings*, not long agoe Generaly approven of Presbyterian Miniſters, & even of them who now condemn them in the ſame Circumſtances, wherein they themſelves maintained them; It is worthie of ſome Cognizance either to purge themſelves of unſtedfaſtneſs, or impute to them folly who charge it, and to tell whether it be ſin or duty, when People are daylie brought to ſuffering upon this head. What if it have no ſignificancy, hath it no ſignification? Or cannot theſe Maſters of ſenſe & learnihg underſtand the ſcope of that which Conſcience ſpeaks, & it concerns theirs to hear, thô it do not obſerve the rules of Grammer: What if it be folly? Yet they knew not, but the Caſe may be ſuch as makes the anſwer expedient, *leſt we be wiſe in our oun conceit*, when they do not diſcover our folly: Or ſhall we allow our ſelves to think, they care not what conceits or deceits we run upon? But we rather conjecture, the other caſe of Anſwering folly, that the Wiſeman determines in the negative, doth more bind our Brethren, that is, they will no anſwer, *leſt they be like unto us*: for either they may fear to diſcover ſome folly too, & then they will be like unto us; or elſe, by breaking ſilence, and the boundaries preſcribed in the Terms wherein they are Tolerated, they may break the Toleration, loſs their patrons protection, and then they will be like unto us. And there is ſome reaſon to think this Policy preponderates with them, which indeed as thy are Circumſtantiated may conciliate pity: For, if they anſwer, without diſcovering the Conſtantly aſſerted principls of Presbyterians, concerning Tolerations of or from Papiſts, & ouning the Obligation of the Covenants, &c. All will ſuſpect them either of prevarication or palpable defection; If they do diſcover them, they will forfeit the fancied benefite of the pretended favour. But we would have them alſo to conſider, that if they be altogether ſilent at ſuch a time, thô their known learning and ſenſe will abſolve them from inability to anſwer it, yet their diſdain of our ignorance, will not clear them of the Cenſure of unfaithfulneſs. And let not their fear of Papiſts & Malignants, if they do ſpeak, make them altogether miſregard our conſtantly reſolved Teſtifying againſt them, if they do not ſpeak, inſignificant & impertinent as it is. However the preſent induſtry to cover & ſmother it, together with the inconvenience of incorrect Copies, & the mocks & jears, wherwith they are intertained, do provoke us to make it more publick, & to take this way of publishing it; that impartial unprejudiced Readers, may ſee with their oun eyes, & at leaſt be invited & incited to ſearch & try, whether the courſe here teſtified againſt, be to be approved or reproved, & conſequently whether to be countenanced or diſcountenanced: And what light they obtain by ſearching the Scriptures, whether theſe things be ſo, it is deſired they may aſcribe all the praiſe of it, to the Father of Lights, & not aſtrict all the profit of it to their oun breaſts, but impart it alſo to others; & not with hold it from thoſe, who oune this Teſtimony, who deſire nothing more than to be friendly admonished of any wrong in their way, that being convinced thereof, they may confeſs & forſake it, and to do to others whatſoever thy would that men should do to them. Fare wel.

# THE TESTIMONY, OF

*Some perſecuted Presbyterian Miniſters of the Goſpel, unto the Reformation of the Church of Scotland, namely to the perpetual obligation of the National Covenant, and ſolemn League and Covenant, and to the preſent expediencie of continuing to preach the Goſpel in the interdicted Meetings in the Fields: And againſt this Antichriſtian Toleration, in its nature and deſign, tending to bury all theſe in oblivion, lately obtruded upon, and accepted by the body of this Nation; given in to the Miniſters at Edenburgh, by* Mr. James Renwick. *17. Jan. 1688.*

IT was ever reckoned the renown of the Church of Scotland, thô now brought very low, and like to be loſt as a prey in the Dragons mouth, that Chriſts conqueſt of that Land which the Roman Legions while heathenish could not ſubdue, among the firſt fruits of the Gentiles. And when overcome and long overrun by Roman Locuſts when Antichriſtian, his Glorious outſtretched Arm did emancipate and redeem his Inheritance from the bondage of Antichriſt unto ſuch a Pitch of Reformation in Doctrine, Worſhip, Diſcipline and Government, that it becam a Pattern to other Churches, and had this prerogative above them all, that at once and from the begining, nothing was left unremoved or unreformed that ever flowed from the man of ſin: And every part of the Reformation was regulated by the meaſuring line of the Sanctuary, the Word of God; And not only eſtabliſhed by righteous and laudable Laws ratifying the ſame with the Sanction of the penal Statuts againſt the enemies thereof, but confirmed with ſtricteſt Engagements to preſerve and promote it, in the National and ſolemn League and Covenants, whereby Scotland became the Inheritance of the Prince of the Kings of the Earth by manifold and undoubted Rights, by his Fathers Grant, by his oun Purchaſe; and by our ſolemn Surrender & Dedition by Covenant: Whereof ever ſince he took Infeftment, he hath continued his poſſeſſion, and maintained his Title by the Teſtimonies of his Witneſſes againſt all Invaſions thereupon, through all the periods of this

Church

Church which also hath ever been repute the Glory of this Reformed and Covenanted Church, that nothing was ever attempted against any part of her Reformation, but was faithfully witnessed against by Ministers and Professors, from time to time: Especially from its first establishment, and abolition of Popery, no essay could ever be made to introduce, or procure the Toleration of any of its superstitious fopperies, but the Zeal of the Lords witnesses was found to flame against it, with a pecularity of fervor. It was never known in Scotland, before this last fatal Degeneration that ever a favour could be obtained to Papists to practise their Idolatries, without a resolute Protestation against it, much less was it ever heard that the open Profession of it, should not only be allowed without control, but applauded in the congratulatory Addresses of some called Protestants and Presbyterians, for a Toleration Declaredly Designed to introduce it. The Addresses of Protestants on such an occasion used to run in an other strain. There is one dated Maij 27. 1561. presented to the Council. „Shewing that honesty craved them, „and Conscience moved them to make „the secrets of their hearts patent, „which was, that before ever these Ty„rants and Dumb Dogs empire over „them, they were fully determined to „hazard life, and whatsoever they had „received of God in temporal things: „And that these enemies of God might „assure themselves, that if the Coun„cil put not order to them they „should shortly take such order that „they shall neither be able to do „what they list, neither yet live upon „the sweat of the browes of such as are „no debtors to them. Nor were ever wanting in their warnings and witnessings against the least remissness in Zeal against Papists, or any tendencie towards favouring them: As when the mischievous Mary the Daughter of the degraded Queen returning from France, set up the Mass but in her own family, the Godly at that time gave plain signification that they could not abide, that the Land which God by his power had purged from Idolatry should in their eyes be polluted again, and that Idol be suffered again to take place in this Realm. And a Proclamation being then emitted to protect the Queens Domestick Servants that were Papists, there was not wanting a peremptoty Protestation against it. That if any of her Servants shall commit idolatry, say Mass, participate therewith or take the defence thereof, in that case this Proclaimation should not be extended to them, nor be a safeguard to them in that behalf, no more than if they commit murder. But that it may be lawful to inflict upon them the pains contained in Gods Word against Idolaters, wherever they might be apprehended without favour. Mr. Knox had such an impression of the danger of such a Toleration, that he counted it a Joyning hands with Idolatry. And declared that one Mass was more fearful to him, than if ten thousand armed Enemies were Landed of purpose to suppress the whole Religion, for, said he, in our God there is strength to resist and confound Multitudes, if we unfeignedly depend upon him; But when we joyne hands with Idolatry, it is no doubt, but both Gods amiable presence, and comfortable defence will leave us, and what shall then become of us? Therefore in the reign of *K. James* VI. upon the discovery of the Plots of the Popish Lords conspiring with the King of Spain, who yet favoured by the Kings Indulgence, it was resolutely declared by *Mr. Davidson* that it savoured much of defection in those dayes, that such notorious Rebells to God, and the Coun-

try

try should be so treated with; and that a door should not be opened to Gods enemies. And when a Convention in Falkland was consulting to call home these conspiring Traitors, *Mr. Andrew Melvin* thought it his duty to go thither uncalled, and when rebuked by the King for his boldness, took the confidence to charge him and the Estates in the Name of Christ and his Church, not to favour Christs Enemies whom he hateth, nor go about to make Citizens of these who have traterously sought to betray their City and Native Country, with the overthrow of Christs Kingdom. And to challenge them with Treason against Christ, his Church, and the Country in that purpose they were about. Afterwards when the Covenanted Reformation was upon the ascendant and meeting with multifarous assaults from all hands, how impartial and uniforme the witness of the Faithful was against the Toleration of pernicious errors, the warnings & Testimonies of the General Assemblies do evidence beyond contradiction. And after the invasion of the Sectaries, the Testimony of sundry Ministers of the Gospel in the Provinces of Perth and Fife against their vast Toleration is yet in the hands, and recent in the hearts of these that desire to retain former principles: Besides the many writtings of Truths Champions against it, which are yet on record. This hath been the constant tenor of the Testimonies of the witnesses of Christ, ever before this woful & wretched Catastrophe, which puts an indelible infamy on the shamful securitie, & ass-like stupiditie of this generation; That having received such an excellent Testimony, deposited & transmitted to us through a continued tract of witnessings & wrestlings of our worthy Ancestors, now to let it slip & slide through our feeble fingers. Whereby as we have forfeited the honour of being esteemed the off-spring of such Heroes (while we not only suffer & consent to, but congratulate & applaude the Introduction & Establishment, at least do embrace & close with that which is introductive of Idolatry & Tyrannie, Poperie & the Slavery, they built with so great expense) so we may fear the curse of posterity for interrupting the propagation of so excellent a Testimony to succeeding generations, who when they shall read the flattering & fauning Addresses of this age to, & of their so hasty & hungry embracements of ensnaring & destructive favours, from an Antichristian Tyrant, so palpably designed for, & so properly & natively tending towards the undermining & overturning of the Reformation, will disdain & disoune such for their Fathers, with indignation at their memory, for such dishonourable & dastardly yeeldings. *O let it not be told in Gath, nor published in the streets of Askelon*, that the Ministers are so far degenerate. Alas all that hear of it will hiss at them for this, that as they had been silent & omitted a seasonable, Testimony against abjured Prelacy, & blasphemous Supremacy, when these were introduced; So now also even when this Mysterie & Conspiracy of Popery & Tyranny twisted together in the present design of Antichrist, had made so great a progress, & was evidently brought above bourd: So except what was endeavoured in a Protestation emitted at Sanquhair Maij 28. 1685. (Which here we homologate) the Generality were left to forego this opportunity of a Testimony also, to the reproach, of the sometimes Renowned Church of Scotland. Yea the very rabble may arise in Judgement against them in that they testified their detestation of the first erection of the Idolatrous Mass; & some of the Souldiery, and such as had no Profession

of

of Religion, ſuffered unto death for ſpeaking againſt Popery, & the deſign of the King, while the Miniſters were ſilent: And ſome of the Curats, & Members of the late Parliament, made ſome ſtickling againſt Papiſts, while Presbyterians, from whom might have been expected greater oppoſition, were ſleeping in a profound ſubmiſſion. Wherefore tho we be very inſignificant nothings, & therefore both incapable & unworthy to aim at ſupplying this vacancy of a Teſtimony, & dare not aſpire unto the preſumption of thinking to fulfill it, with any proportion to the moment & merit of the matter of this clamant Caſe of Confeſſion; Yet conſidering the weight & worth, profite, & price of thoſe Truths, now committed to us to Teſtifie & ſuffer for, our indiſputable duty as Miniſters & Members of this Church; The indiſpenſible obligation of our Holy Covenants; The eminent dangers imminent on the Land, apparently ineluctable, if not prevented by giving & taking timeous warning: We cannot, muſt not, dare not forbear to offer our Mite of a Teſtimony, for the preſent precious Word of our Lords patience, and the Covenanted Reformation of Scotland, in Doctrine, Worship, Diſcipline, & Government; & againſt all the Injuries, inſolent Indignities, & audacious encroachments, done unto, & made upon the ſame, by which God is highly dishonoured, the Throne of his Glory affronted, the Kingdom of his Son undermined, & many Souls dreadfully involved in the guilt of this Confederacy againſt him. And ſo much the more confidence we have, & neceſſity we find, to prompt to this undertaking, that both this duty is abandoned by others, & impoſed upon us by reaſon of the ſtill continuing and growing perſecution inceſſantly purſuing us, without relenting, notwithſtanding others are flattered with pretences of clemency, & tenderneſs to Conſcience, which is both encouraging & engaging to us to maintain this Teſtimony for which we ſuffer, & being ſo ſequeſtred from others, & ſeparate (we ſay, not from the benefite, but) from the ſhare & curſe of this Toleration by the late Proclamations againſt us, we take the more boldneſs, & have the more advantage to ſpeak our minds, that what we ſay, as it is not by communication with others, ſo it cannot endanger any but our ſelves. And for what danger, we may be expoſed to upon this ſo honourable account, We are not careful in this matter: Our God is able to deliver us from the burning fiery furnace, & if not, we think it rather a matter to be ambitious of, than of ſhame or fear, to be endangered there upon.

The preſent Invader of the Regal power, in his Proclamation of the Twentieth of Feberwarii laſt paſt 1687. hath by his Soveraign Authority, prerogative Royal, & abſolute power, which he requires all his Subjects to obey without reſerve, granted a Toleration to Papiſts, to Quakers, & to Moderate Presbyterians, under certain conditions, reſtrictions & Limitations. In Which Proclamation the Moderate Presbyterians are Tolerate only to meet in their private houſes, & only to hear ſuch Miniſters as accept of this Indulgence, & none other, (whereby all adhering to old Presbyterian principles & Proteſtations againſt ſuch a vaſt Toleration are excluded, & ſuch admitted to be heard who have receded from them) who are thereby obliged to ſay or do nothing contrary to the peace of his reign, ſeditious, or treaſonable, under the higheſt pains theſe crimes will import, (& conſequently muſt not declare that part of the Counſel of God, which concerns his Antichriſtian enemies but

conſent that faithfulneſs to Chriſt be reputed a Crime) nor are they to preſume to build Meeting-houſes, or to uſe out-houſes or barnes (but content themſelves with the confinements, whereunto, they are reſtricted in preaching the Goſpel) In the mean time all Preachers, Aſſiſters & Connivers at Field Meetings are to be perſecuted according to the utmoſt ſeverity of the Laws made againſt them. Nevertheleſs all Laws or Acts of Parliament, Cuſtoms or Conſtitutions, made or executed againſt any of the Popish way, are ſuſpended ſloped & diſabled (and conſequently all the Legal Eſtabliſhments of the Proteſtant Religion are unhinged) ſo that they ſhall be in all reſpects as free, as any Proteſtants whatſoever, not only to exerciſe their Religion, but to enjoy all Offices, Benefices, &c. Which he ſhall think fit to beſtow upon them in all time coming (whereby he may put in any Popish Prieſt, in any Paroch Church, when he pleaſes) wherein alſo he claims a power of vacuating & annulling heretable rights (& by that ſame power may invade mens heretable properties, when he is pleaſed ſo to exert his Abſolutneſs) & of caſſing & diſcharging all former Oaths: And in place of all, ſubſtituting a new one, wherein he requires all his ſubjects or ſuch of them, as he or his Council ſhall pleaſe, to ſwear that they acknowledge him to be rightful King & Supreme Governour of the three Realms, & over all Perſons therein. (Not over all Cauſes, for the Eccleſiaſtical Supremacy is reſtored to Antichriſt from whom it was borrowed, & for which there is no uſe at preſent, Abſolute power may do the turn as well as this) that they hold it unlawful for ſubjects on any pretence, or for any cauſe whatſoever (even thô he ſhould command his Popish Janizaries to maſſacre all Proteſtants, which is the tender mercy & burning fervent charity of Papiſts) to riſe in armes againſt him, & that they ſhall never practiſe, or aſſiſt the Practiſers of the ſame; & that they ſhall never reſiſt his power, nor oppoſe his Authority to his perſon (which is the Compend of all the former Oaths, & further comprehends an Engagement to juſtify all his perſonal Adminiſtrations, thô never ſo outragious as Acts of Lawful Authority) but upon the other hand ſhall to the utmoſt of their power, defend & maintain him his heirs & Succeſſors, in the exerciſe of their abſolute power & Authority againſt all deadly (where they are to engage not only to oune his power, paramouut & tranſcendent to all Law divine & humane, & to mancipate their Religion & reaſon with all their Religious & civil Liberties, to the Luſtful rage, & unbridled will of a Tyrant; But if he ſhould erect the formal & direct worship of Devils, & bring all their necks under the bow-ſtring, they muſt neither reſiſt it, nor contradict it, but upon the other hand actively concur with him, in doing all his will to the greateſt exteſs of ryot; And muſt become executioners of their Fathers Mothers, Wives & Children, if it ſhall pleaſe him to put forth his abſolute power in that exerciſe; For herein he claims & hereby is given a power to command what he will, & obliging Subjects to obey whatſoever he will command, to obey abſolutely without reſerve, without reſerve of Conſcience, Religion, Honour, Honeſty, or Reaſon: Which proclaims him in whoſe name the Proclamation is emitted, the greateſt Tyrant that ever lived in the World, far ſurmounting all the luſt, impudence, & inſolence of any Roman, Sicilian, Turkish, Tartarian, or Indian Tyrant, that ever trampled upon the Liberties of mankind.

But finding this Proclamation was

not

not well approven, because of the palpable odiousness of this Oath; Therefore to mend the matter in a Letter to the Council (dated March 31. 1687. the supreme Law at present) he granted to all that should desire on these terms, the benefite of the said Indulgence, without being obliged to take the Oath, during his pleasure only, or so long as the Council should find them behave themselves regularly and peaceably without giving cause of offence to him, or any in Authority or trust under him. By which none of the former restrictions are taken away (the Oath only excepted) but further explained, that they shall not only say or do nothing, contrary to the peace of his reign, seditious or treasonable, but that they behave themselves regularly & peaceably, without giving any cause of offence to him, which comprehends lesser offences than sedition or Treason, even every thing that will displease a Tyrant, & a Papist, that is all faithfulness in seasonable duties or Testimonies. But taking to his consideration that some may easily put such interpretations upon his foresaid Proclamation, as may discover his drift & design; And lest his different procedure in this project with England & Scotland should make his pretences to conscience suspect of Treachery; Therefore he hath fallen upon a more plausible way & given forth a more smooth Proclamation, of the date the Twentieth eight of June the same year, superstructed upon the former, in which are further explications, but no taking off of former restrictions (except the Oath) seeing he further declares, that by the same Soveraign Authority, Prerogative Royal & absolute power he suspends stops & disables all penal Laws. And to the end that by the Liberty thereby granted, the peace & security of his Government in the practice there of, may not be endangered (that is, that his Tyranny may be secured in the peaceable Possession of all his Encroachments upon our Religion, Laws & Liberties, in the practice of this Toleration) he gives his subjects leave to meet & serve God after their own way & manner (every way which is their own, & according to their model, if it be not in Christs way) in private Houses, Chappels, or hired places, so that they take care that nothing be preached or taught, which may any way tend to alienate the hearts of the People from him or his Government (& consequently no faithful warning must be given of the sins, duties or dangers of these times, or Testimony against the wickedness of this Toleration, or the wickedness of the Tolerator, by any that accept it; for these would be interpreted to have a tendency to alienate from the Government) & that their Meetings be peaceably held (suitably to this commenced confederacy with Antichrist who here requires of all, who take the benefite of the present truce with him, & binding (to the good behaviour) & publickly all persons freely admitted to them, (which is for the Informing trade, that Jesuites flies, may have access to observe and delate how the Instructions are kept) & that they signify to some of the next privie Councillors Sheriff, &c. What places are set a part for the uses, with the names of the Preachers (whereby they are restricted to the terms of a formal bargain, & must have their lease & licence for every place of preaching, & no persons are admitted, but such as give up their names excluding hereby all that for any measure of faithfulness in duty are obnoxious to their wicked Laws) in the mean time Field Meetings are strictly prohibited, & all Laws & Acts of Parliament are left in full force & vigor against them; for

which now he ſayes after this favour, ſurpaſſing the hopes, & equalling the very wiſhes of the moſt Zealouſly concerned, there is no ſhadow of excuſe left (which may hold to true of ſome, who by this acceptance diſcover their hopes & wiſhes, & Zeal to be terminate upon peace rather than Truth, eaſe rather than duty, & their own things rather than the things of Chriſt: But as for us, it ſome way anſwers our fears, & correſponds with our jealouſies; And therefore while others are rejoycing under the ſhadow of ſuch a bramble, we think it matter of mourning, not becauſe we are excluded from the benefite of it, but that ſo many are included in the guilt of it, & expoſed to the curſe of it; And do look upon it, as a ſeaſonable & neceſſary Teſtimony for the Cauſe of Chriſt, & the Intereſt of the Proteſtant Religion, & the Laws & Liberties of the Country, all overturned & ſubverted by this Toleration, to keep our Meetings as in former times in the open Fields, whether his Tyranny hath driven us.

But theſe who are carrying on wicked deſigns know not what courſe to take as moſt effectual for gaining their ends, & do change their methods ſo oft as they change their thoughts about the means moſt apparently ſucceſsful: So he hath again thought fit to give out another Proclamation of the date the fifth day of October, the foreſaid year, declaring not only that all perſons, Preachers & hearers that are preſent at any Meeting in the open Fields (which are their greateſt eyeſore, becauſe the Rights of the Crown & Kingdom of Chriſt are there pleaded, aſſerted & vindicated) but alſo all diſſenting Miniſters, who ſhall take upon them to preach in houſes, without obſerving the foreſaid directions, as are preſcribed by the late Proclamation, viz. (that nothing be preached or taught among them, which may any way tend to alienate the hearts of the People from this abſolute & incontrollable Monarch or his Government, & that their Meetings be peaceably, openly, & publickly held, & all perſons freely admitted to them; And that they do ſignify and make known to ſome one or moe of his privie Councillors, Sheriffs, Stewarts, Bailies, Juſtices of peace, or Magiſtrates of Royal Burrowghs, what place or places they ſet apart for theſe uſes, with the names of the Preachers) ſhall be alſo proſecuted with the utmoſt rigor & ſeverity, that their Laws will allow. And to make all ſure, he requireth every one of his foreſaid Officers, to whom ſuch intimation ſhall be made, to ſend to the Clerks of the privie Council once every moneth, the names & Sirnames of the Preachers, & the times & places of their Meetings. In all this unexpected Clemency (as he terms it) not ſatisfying himſelf with what he hath declared againſt Field Meetings, in the forſaid Proclamations concerning them, he giveth out yet another of the date the 18. of October laſt againſt ſuch Meetings, calling ſuch aſſemblies for the Worship of God, Randevouzes of Rebellion, Authorizing all Officers, Civil & Military to apprehend, ſecure in firmance the perſons of ſome Miniſters, & for encouragment, enſures them the ſumm of 100. p. Sterl. for each of theſe Miniſters; A goodly price, where with not only they, but their Maſter & Meſſage are prized, & put upon ſome, who even ſince the firſt of theſe Proclamations have been ſo unhappy as to be innocent of theſe things laid to their charge, being out of the Kingdom, & ſo out of capacity to concur in that duty of carrying and following Chriſts ſtandart in the preached Goſpel, indiſpenſibly required of all his Confeſſors that are in it. Which as it proclaims the manifeſt impudence

of

of thoſe lies, wherewith the Proclamation is ſtuffed; So it may provoke all who are touched with zeal againſt the Indignities done to Chriſt, & would be accounted among his faithful witneſſes, againſt the preſent Antichriſtian deſign, to an ambition of expoſing themſelves to the reproach of ſuch lying mouths, the greateſt honour of the Servants of Chriſt.

Having now in this delincation of the foreſaid Proclamations already diſcovered ſomewhat of the obvious iniquity of the preſent deſign againſt our Covenanted Reformation: We ſhall now proceed to offer our Teſtimony for the ſame, againſt the preſent attempts to ruine & raze it. And therefore in the firſt place, Teſtifie againſt the Toleration; And next for the obligation of our Covenants, & the neceſſity & expediency of keeping our Meetings in the Fields, the ſuppreſſion of which being one of the wicked deſigns of the Toleration, that ſuſpends other Laws, but leaves all in force & vigor againſt theſe.

But ere we begin with the firſt of theſe, that we may clear the matter, prevent miſtakes, & preoccupy objections, we muſt premit. 1. That Lawful Magiſtrats are placed in the Common-wealth by God, the Supreme Governour of the whole World, to be a terror to evil-doers, & a praiſe to them that do well; So they rule not for men, but for God, with whom is no iniquity: But as Tyrants & Uſurpers have no more intereſt in this than Robbers have in the Authorization of rightful proprieties; So where Magiſtrats are Lawful, & acting Lawfully, they will find it their duty to be a terror to theſe evil doers, who are now Tolerated, & a praiſe to them, who are perſecuted. 2. We cheerfully ſubſcribe to that Article of our Confeſſion of Faith *Chap.* 23. §. 4. That Infidelity or difference in Religion doth not make void the Magiſtrats juſt & legal Authority, nor free the People from the due obedience to him. But we think it no way inconſiſtent therewith to ſay with *Naphthali* pag. 6. *Prior Edit.* Let the words be conſidered, & we are confident, that no ſober man will think the acknowledgment of juſt & legal Authority, & due obedience a rational ground to infer that Tyranny is thereby either allowed or priviledged. Further we grant all that is in the Confeſſion, viz. *Dominium non fundari in gratia.* Yet this we aſſert; that a Prince, who not only is of another Religion, but an avowed enemy to, & overturner of the Religion eſtabliſhed by Law, & intending & endeavouring to introduce a heretical, falſe, Blaſphemous & Idolatrous Religion, can claim no juſt & legal Authority; but in this caſe, the People may very lawfully decline his pretended uſurped Authority. For thô Infidelity or difference of Religion, does not make void Authority, where it is lawfully inveſted with conſent of the People, & without encroachment on their religious & legal Liberties; Yet it may incapacitate a perſon, & lawfully ſeclude him from Authority, over a Chriſtian People having the reformed Religion eſtabliſhed by Law, & confirmed by ſolemn & national Covenants, both according to the Laws of the Land, which do incapacite a Papiſt of all Authority, Supreme or Subordinate; And by the Oath of Coronation, which obliges all Kings at the reception of their Princely Authority, to make their faithful promiſe to maintain the true Religion of Chriſt Jeſus (by which ever ſince the framing of that Oath, was meant only the Proteſtant Religion) & ſhall abolish and gainſtand all falſe Religions, &c. And conſequently muſt not ſo much as Tolerate Popery which no Papiſts can engage, or be admitted to ſwear, according

cording to the Word of God; which forbids expreſsly to ſet a Stranger over us, who is not our Brother *Deut.* 17. 15. Which includes as wel a ſtranger of a ſtrange Religion, as one of a ſtrange Country. This is not our Notion only; It is aſſerted by Doctor *Guild* in his expoſition 2 *Sam.* 5. 1, 2. Obſerve 5 *pag.* 104. We infer the general rule of election of Magiſtrats, as well in regard of his qualities, & form of election as of the end, wherefore he is to be elected. As for his qualities 1 He muſt not be a ſtranger in birth, much leſs in Religion, but muſt be of a conjunction natural & ſpiritual with them whom he governeth, otherwiſe there can be no ſympathie nor ſymbolizing between them. 2. He muſt be able to govern, which is called here to lead out & in: Next the form of his election should be by common & voluntary conſent, according to the conſtitution of the State, & Oath or obligation of right adminiſtration, the rule whereof, should be the Law of God, & poſitive Conſtitutions of the realm, and laſt the end should be to feed the People, caring that they be ſpiritually fed in the food of life, & temporally, that they be not ſpoyled, or bereft of their means of the life corporal, to be their Guider, Protector, Father, Patron, & to have a regard to all neceſſities, as the good Paſtor hath to his sheep & the Father to his family. And before him, it is affirmed by Famous *Mr. Knox*, whoſe four propoſitions, as they are to be read, in the account of his life, before his Hiſtory in quarto, & proſecuted in his ſecond blaſt, we shall here inſert. 1. It is not birth only, nor propinquity of blood that maketh a King lawfully to reign, over a People Profeſſing Chriſt Jeſus, & his Eternal verity, but in his election, the ordinance, which God hath eſtabliſhed in the election of inferiour Judges muſt be obſerved. 2. No manifeſt Idolater, nor notorious transgreſſor of Gods Holy precepts, ought to be promoted to any publick Regiment, honour or dignity, in any realm, Province or City, that hath ſubjected themſelves to Chriſt Jeſus, & his bleſſed Evangel. 3. Neither can Oath or promiſe bind any ſuch People, to obey & maintain Tyrants againſt God, & his Truth known. 4. But if raſhly they have promoted any manifeſt wicked perſon, or yet ignorantly have choſen ſuch an one, as after declareth himſelf unworthy of regiment above the People of God (& ſuch be all Idolaters & cruel perſecuters) moſt juſtly may the ſame men depoſe & punish him, that unadviſedly before they did nominate, appoint & elect. And beſides we are to remember, the practice of theſe venerable divines, that penned that excellent Confeſſion, how avowedly they profeſſed & proſecuted, & animated & encouraged the Parliament to an oppoſition to the then King, abuſing his Authority to the detriment of Religion & Liberty, & to the obſtruction of Reformation: And the declared principle of the general aſſembly of this Church, when they refuſed to concur in that unlawful engagement, for reſtoring of *Charles* the firſt till ſecurity were had by ſolemn Oath under his hand & ſeal. That he should for himſelf & Succeſſors, give his Aſſent to all Acts & Bills, for enjoyning Presbyterian Government, & never make oppoſition to it, nor endeavour, any change thereof July ult. 1648. ſeſs. 21. And when they refuſed to admit *Charles* the ſecond to the exerciſe of his power, except he should take the Covenant, as it is to be ſeen in their ſeaſonable & neceſſary warning July 27. ſeſs. 27. 1649. And in the Act of the Weſt Kirk Auguſt 13. 1650. wherein they declare that they will not oune him nor his Intereſt, otherwayes than with

with a ſubordination to God, & ſo far as he ownes & proſecutes the Cauſe of God & diſclaims his & his Fathers oppoſition to the Work of God, & to the Covenant. By all theſe it is evident, that our renowned Reformers, were not men of ſuch a principle, as that People were bound to owne, obey, & maintain a Tyrant againſt God, & his Truth: And that neither the Authors of our Confeſſion of Faith in England, nor owners thereof in Scotland, did ever underſtand that Article ſo, as that a Malignant enemy to our Covenanted Reformation, let be an Idolaterous heretical Enemy to the Chriſtian Religion, could be capable of bearing rule, or owned to be a Ruler over the Lords People in Britain & Ireland: And that could ground the intire Loyaltie ſuperſtructed upon it by the Citizens & Inhabitants of Edinburgh & Cannongate, that give out themſelves to be of the Presbyterian perſuaſion, & profeſſed by them in their Addreſs to the perſon & Government of ſuch an one, as the Duke of York. 3. It is the right and duty of Magiſtrats to uſe an imperative, coercive & cumulative power about Church matters, in commanding Miniſters to do their miniſterial duties, preſcribed unto them, by their only Head & Maſter Chriſt; In reſtraining Idolatry, Superſtition, error and Prophanneſs; In giving the Ambaſſadours of Chriſt their protection, and adde their civil ſanction to juſt & lawful Eccleſiaſtick decrees. And it is the duty of Miniſters, to grant unto the Magiſtrate all the foreſaid power, and to be thankful to God, & grateful to them; for the benefite of the right exerciſe of it. And to pray for them, that we may lead a quiet & peaceable life in all Godlineſs & honeſty. But for uſurpers to aſſume to themſelves a Soveraign Authority, prerogative Royal and abſolute power, to ranverſe their Conſtitutions, Tolerate Idolatry, & allow Meetings for Goſpel Ordinances only with reſtrictions to perſons who may preach, places where they may preach, & matter what they ſhall preach, cannot be allowed by any, who dare not have a hand in betraying the Church & yeelding to all ſuch encroachments on her Liberties: And to pray for the proſperity of Tyrants, that we may be enſlaved in our Religion & Liberty, is a wicked thing. 4. It is indeed the honour of Kings & happineſs of People, to have true Humane & Chriſtian Liberty, eſtablished in the common wealth, that is, Liberty of perſons from ſlavery, Liberty of priviledges from Tyranny, & Liberty of Conſcience from all Impoſitions of men, conſiſting in a freedom from the Doctrines, Traditions or the Commandments of men, againſt or beſide the Word of God, in the free enjoyment of Goſpel Ordinances in purity & power, & in the free obſervance & eſtablishment of all his Inſtitutions of Doctrine, Worship, Diſcipline & Government, in ſubordination to the only rule of conſcience, the revealed will of its only Lawgiver Jeſus Chriſt. When this is ratified as a right, by the Sanction of approven Authority, & countenanced & encouraged as Religion, by the confirmation of Laws, approving whatſoever is commanded by the God of Heaven, to be done for the Houſe of the God of Heaven (which is the full amount of all Magiſtrats Authority) then we are obliged to accept of it, with all thankful acceptation: But ſuch a Liberty, as overturns our Rights, our Priviledges, our Religion, & Tolerats it only under the notion of a crime, & Indemnifes it under the notion of a fault to be pardoned, & allowes the exerciſe thereof only in part, ſo & ſo modified, cannot be accepted by any to whom the reproach thereof is a burden, & to whom the

the reproaches of Christ, are in esteem, in such a day, when even the hoofs of Christs Interest, buried in bondage, are to be contended for. What Liberty this may be to some Consciences. It is none to the tender, according to the rule of Conscience. 5. It is certain a Magistrate ought to restore, what right or Liberty, he hath robbed from the Church, if it be the same Liberty restored, that was taken away. Yea we concede, if a Magistrate shall grant a simple permission & Liberty to the Ministers of the Church, to exercise all the parts of their Office without any encroachment upon any kind of power seated in Churches Iudicatories, & having no sinful tendency, Ministers may lawfully improve it, for the advancement of the Kingdom of Jesus Christ: But this is so far from being the same that was taken away, that no part of it is restored as it was robbed, but so defaced & depraved with Antichristian & Tyrannical Modifications, that none that adhere to Scotlands Reformation, can receive it, as a part of that Liberty wherewith Christ had made them free. 6. As it is Ministers duty, by vertue of their Commission & Charge from Christ, to exercise all the parts of their Office fully & freely, whither Magistrats will or not; So if we might have Liberty so to exercise our function in a freedom from civil restraints we would willingly take & improve it. Yea as we abhore the continued persecution against us, not so much for the wrongs we sustain by it, as for the wickedness thereof; So we detest the extending of it against any for Religion or Conscience sake, or the offering violence to any mans Conscience, & in a safe sense could allow that principle, which he would make the world believe to be his, who now seeks to withdraw all Consciences from the trwe & only Rule of it, that it ought not to be violented or (as it is said in the English Declaration) *forced in matters of meer Religion; or that invincible necessity, ought not to be used against any man on the account of his persuasion.* If his constant encroachments upon our lives, Laws and Liberties, & all our Interests as men & Christians, besides the known bloody Tenets of Papists, did not manifest the impudence of this lying pretence, and if it were not notour, that even since this pretended Liberty, many have been banished, imprisoned & pursued, meerly for Conscience sake. And it must be great blindness not to see, & great boldness willingly to winck at that double faced equivocation, in matters of meer Religion, or using invincible necessity; By which he can elude when he pleases all these flattering promises of tenderness, by excepting at the most necessary & indispensible duties, if either they be such, wherein any other Interest is concerned, beside meer Religion or if the troubles sustained thereupon; be not altogether invincible necessities. Hence the plain falshood & doubleness of his assertions, as to what is past, may give ground to conclude his intended perfidie in promises of what is future. But to accept of a Liberty clogged with encroachments upon the Liberties of Christs free Kingdom, or either formally or interpretatively, directly or indirectly to give way to a Toleration of Idolatrous or false wayes of worship, is odious to all that know the rule of Conscience: Thô Conscience is not to be forced either to Religion or Irreligion; And Religion is not to be propogated by force, yet the open efforts & overt-acts, & propagation of Irreligion, Atheism, Idolatry, Blasphemy, &c. ought to be restrained by force, & every person pretending to Conscience constrained to give outward respect to the Lawgiver, & rule of Conscience. And what Liberty

berty is either intended, or does nativ-ely tend to Tolerate what is dishonourable to God or destructive to conscience, cannot be embraced by any who are tender in keeping a Conscience void of offence towards God & man.

These things premitted. We come in the next place to declare our Testimony against the Toleration. And this we shall do, both as it is simply and complexely considered.

First considering it simply, we cannot but testify against it.

1. In regard that it doth palpably cross & contradict the will of God, revealed in the Scriptures of Truth, *Gen.* 35. 1, 2, 3, 4. *Exod.* 23. 31, 32, 33. *Exod.* 34. 12, 13, 14, 15. *Deut.* 7. 2–6. 25, 26. *Deut.* 13. 6, 12. &c. *Josh.* 22. 10, 12. *Josh.* 23. 11, 12, 13. *Judg.* 2. 1. 2, 3. 1 *Sam.* 3. 13, 14. 1 *King.* 18. 40. 2 *King.* 9. 22. 2 *Chron.* 15. 15, 16. *Psal.* 101. throughout. *Prov.* 20. 8. *Cant.* 2. 15. *Ezek.* 43. 7, 8. *Zach.* 13. 2, 3, 4. *John* 2. 15, 16. *Rom.* 13. 3, 4. *Revel.* 2. 2. 14, 20. *Prov.* 17. 16.

2. The Commissioners of the General Assembly did plainly & fully witness against the Toleration that was in the bud Anno 1649. And the reverend Assembly of divines at Westminster, have in the Larger Catechisme, in the exposition of the second Commandment, reckoned the Toleration of false Religion, amongst the sins forbidden therein. And in the Confession of Faith Chap. 20. §. 4. Asserted that such opinions or practices as are contrary to the light of nature, or the known principles of Christianity, or destructive to the external peace & Order which Christ hath established in the Church, they may be proceeded against, by the Censures of the Church, & by the power of the civil Magistrate. And Chap. 23. §. 3. That it is the Magistrats duty to take care, that the Truth of God be kept pure & intire, that all blasphemie & heresies be suppressed, all corruptions and abuses in worship and discipline, prevented or reformed, & all the ordinances of God, duely settled, administred & observed.

3. In regard that a Toleration is utterly repugnant unto & inconsistent with the indispensible Oath of God in the National Covenant very expresly condemning it, & more particularlie the solemn league & Covenant. It is not the way to maintain (nay cannot consist with maintaining) Reformation, to carry on a Uniformity to extirpate heresie, superstition, schisme, profanness, and whatsoever is contrary to sound Doctrine, & the power of Godliness; To free our Souls from the guilt of others mens sins, to make the Lord one, & his Name one; All which we are engaged & sworn unto in the presence of Almighty God, the searcher of all hearts, with a true intent to performe the same, as we shall answer at the great day, when the secrets of all hearts shall be disclosed.

4. In regard of the sad & sinful effects, that it produceth such as the growth & increase of heresie, superstition and error, the prophaning the Lords day, the contempt & casting loose of Church discipline, the subversion of Souls, the offence of the Godly & Faithful. In stead of Reformation, Deformation; Instead of the power of Godliness, vain Jangling; Instead of love, bitter heart burnings & jealousies; Instead of union, schisme & division; And instead of peace, contention & strife; Instead of Government and Order, Anarchy & Confusion, as it is elegantly held forth & evidenced by the Ministers of Perth & Fife in their forecited Testimony pag. 31. The General Assembly of our Church in their Declaration & Exhortation to their Brethren in England, say, what is Liberty of Conscience, but Liberty of error, scandal,

ſchiſme, hereſie, dishonour of God, oppoſing the Truth, hindering Reformation, & ſeducing others. And the Miniſters of the County Palatine of Lancaſter in their harmonious Teſtimony againſt Toleration ſubſcribed by them March. 7. 1647. do fittly adde that a Toleration is the puting a Sword into a mad mans hand, a cup of Poiſon in to the hand of a child, a letting looſe of mad men with fire brands in their hands, an appointing a city of refuge in mens Conſciences for the Devil to flee to, a laying of the ſtumbling block before the blind, a proclaiming Liberty to the Wolves to come into Chriſts fold to prey upon his Lambs; A Toleration of Soul-murther (the greateſt Murther of all other) and for the eſtabliſhing whereof damned Souls in Hell, would accurſe men on earth: Could it be to provide for tender Conſciences, to take away all Conſcience; If evil be ſuffered it will not ſuffer good; If error be not kept under, it will be Superiour. In fine, let any read *Mr. Durham* in his excellent Treatiſe of ſcandal, particularly part. 3. Chap. 2. pag. 146. 147. And they will ſee how he holdeth forth the Toleration, & ſuffering of error to be a thing moſt hateful in its ſelf, moſt hurtful in its conſequences, & moſt diſpleaſing to Chriſt: For if error, (ſaith he) be ſuch an evil, that thwarteth. 1. Both with Gods Holineſs & Truth: And 2. That hazardeth ſo many Souls (for never a plague hath ſo deſtroyed the face of the viſible Church nor carried ſo many Souls to Hell as error hath done) then the ſuffering of it, cannot but be hateful to him, who Loveth his Church. 3. There is no way, whereby the Devil reproacheth Ordinances, & the word, more than by this, by turning them to the quite contrary end, as if he would outshoot the Lord in his oun bow (which is abominable to mention) & invert his oun means, & turn his oun weapons upon him, & ſuffering of this is a conniving at his deſign. 4. There is no way by which the Devil may ſo get in on Chriſts Servants to ſeduce them, as by this, as in the Epiſtle to Thyatira is clear. And can there danger come ſo nigh Chriſt & he not diſpleaſed with what ſtrengtheneth their ſnares. 5. This doth equal, yea in ſome reſpect prefer the Devil to him ſo far as in us lieth, & ſo cannot but provoke his jealouſie; For, ſo the Devil hath Liberty to vent his Lies with Truth equally; And there being many Lies, though there be but one Truth he hath by this moe doors opened to him than the Goſpel hath. 6. This doth make even the Truth, Ordinances and Religion it ſelf to be thought light of; When all theſe have toleration, it is on the matter a proclaiming an Indifferency to be in theſe things than which nothing can more reflect on the jealous God, who in his Word putteth ſuch a difference, & sheweth ſuch deteſtation at indifferency. 7. This bringeth hudge confuſions on the Church. For 1. If theſe errors & corrupt teachers prevail, they carry Souls after them & deſtroy them, & ought that to be thought light of? 2. If they prevail not, yet they croſs, afflict & offend them, & ſo prove a ſnare and burden to them, of whom the Lord is tender. 8. Toleration doth either account litle of error, as being no hurtful thing, & ſo there can be no eſteem of Truth; or it doth account little of the deſtruction of Souls; both which muſt be abominable. 9. Error doth not only break Gods Law, but doth teach others to do ſo; & ſuffering thereof muſt be a maintaining of teachers to transgreſſion & Rebellion againſt the Lord.

Next we witneſs againſt this preſent Toleration complexly conſidered. And that we do

1. In reſpect of the Granter, conſidered

ſidered either as to his morals, or Religion, or Relation, he is to all conſidering men, a perſon of that character, whoſe dainties are not to be deſired, & that when he ſpeaketh is not to be believed, for there are ſeven abominations in his heart, *Prov.* 26. 25. His Plots & practices in his known acceſſion to the burning of London 1666. In the Popish Plot diſcovered 1678. In the Murder of the Earl of Eſſex, do give ſome ſwatch and ſpecimen of his former craft & cruelty, & of what further he may be ſuſpected to intend as meritorious to atone for ſuch villanies, to wit the Exterpation of the Proteſtant Religion, than which in the eſteem of Papiſts nothing can be more meritorious. And for which he hath deſerved to forefeit all truſt with men of knowledg or Conſcience; he is known of all to be an Excommunicat Papiſt, and a ſworn votarie & vaſſal of Antichriſt, & enrolled in the Societie of Jeſuites, and therefore being in his principles profeſſedly treacherous, yea obliged to be both treacherous & truculent by that Religion, he cannot be truſted in the leiſt concerns, let be thoſe of ſuch momentuous conſequence, without a ſtupid abandoning of Conſcience, reaſon & experience; When both that known principle, *that no Faith is to be kept to Hereticks*, eſpouſed by all Papiſts, does to them juſtify all their lying diſſimulations, equivocations & treacheries imaginable; And that. Lateran canon, that enjoyns Kings *to deſtroy & extirpate Hereticks under the pain of excommunication*, does oblige him to be cruel to Proteſtants, by him eſteemed to be ſuch. Beſides that in his relation, he cannot be looked upon, as a rightful or righteous Magiſtrate, by any that underſtands & conſiders the Inſtitution, Conſtitution, Characters & Boundaries of that Sacred Ordinance, & knowes by what dreadful & deteſtable means he uſurped that place, who can ſay a confederacy unto, make transaction with, or take any ſecurity from ſuch a Granter, that expects the benefite of the Lords Sanctuary *Iſai.* 8. 12. 13. If it was the Schechemites ſin & ſhame to ſtrengthen a naughty *Abimelech* & ſtrengthen themſelves under the ſhadow of his protection *Judg.* 9. 9. Much more muſt it be to take protection for Religion, as well as peace from a man of cruelty and treachery.

2. In reſpect of its deſign: which he himſelf expreſſeth to be to unite the hearts of his ſubjects to him in loyalty, & to their Neighbours in Love: Which is to encline & induce them by flatterie to lawleſs loyalty, & a ſtupide contented ſlavery, & make them actively cooperate, in ſetting up, & ſetling his Tyrannie in the indiſturbed poſſeſſion of all his uſurpation; And to incorporate them with Babylon; For, who are the Neighbours, he would have them unite with in Love, but the Papiſts, againſt whom all the Lovers of Chriſt, muſt profeſs irreconcilible Enmity. But in the ſenſe & ſentiments of all ſound & zealous Proteſtants; The deſign of the Work & Worker is to get unto himſelf an acknowledgment of his blaſphemous abſolutneſs, and to advance it over all Laws, in a way, which will be beſt acquieſced in by the People till he be ſo ſtrengthened in it, that he fears no control; To get all the Accepters one way or other to operate with him in his Popish and bloody ends. To get our penal Laws againſt the Subjects and Promoters of Antichriſts Kingdom with the leſs contradiction ſtoped and diſabled which by this eſteemed gratious Grant, and grateful Acceptance of it, he hath already effectuated. And now by the ſame meaſures he is encouraged to atchieve the total reſcinding and repealing of them. In the mean time his

drift is very visible, and palpable to increase differences, divisions & animosities amongst Protestants to hyre these Presbyterians, whom he calleth more moderate to commend his Clemency, while he is exercising it, in pillaging plundering, hunting, apprehending, stigmatizing, banishing & killing other Conscientious Non-conformists; To stop the mouths of Protestants with this morsel of Liberty, while he is filling all the places of power & trust, with men, devoted to his way, by taking off the penal Laws, disabling them, & then when all power is in the hands of bloody Papists, none shall dare to mutter, against the setting up of the publick Masses. And finally he designs to infatuate the body of the Land, & lull them asleep, by this intoxicating Opium, or at leist to lay them by from all oppositon, till he undermine and overturn the Protestant Religion, and establish Poperie & Slavery, which he intends either to accomplish by these smooth flatteries, by peace to overturn Truth, and by getting the Laws against the Popish repealled, to make way for rescinding these for the Protestant Religion: Or rendering them secure, as the Zidonians, who dwelt carelessly, to make his bloody Massacring attempts upon the whole body, & what he intends to do with the whole, if they come not the full length of Complyance, may be seen in his outragious beginings with the West of Scotland, *the old butt of his malice* which as sometimes he hath expressed his desire, so now it seems he designs to make a *Hunting-field*. We may see through the Tragical History of former ages, what wicked and hellish design the men of his character have had, in their Protestations and Proclamations of pretended favour. It is kwon how Julian the Apostate amongst other devices he used to root out Christianity, gave a Toleration openly to all the different Professions, that were among Christians, whereof there were many Heretical in those dayes: And he commenced this cursed contrivance, by calling home the Orthodox Bishops, whom Constantius banished, that the Church might be embroiled by a civil war of Contention among themselves, as Sozomen observes lib. 5. And in the mean time conniving at, & encouraging the lawless outrages of barbarous heathens against them, which they thought they were well enough Authorized, in knowing it would please the Emperour, which was an unwritten Law to them, which afterwards was followed with a more open faced & declared war against all that professed Christ; which is exactly aped by *James* the Apostate now for the same end. So the Massacre of Paris was carried on with the Kings Marrying his Sister to the King of Navar, a famous Protestant Prince, & with many publick & solemn Protestations & Declarations of favour to the Protestant Church, while in the mean time, they were plotting & conspiring how to Massacre them all, whereunto he was instigate by *Jezebel* his Wife, though he was forward enough himself, his genius leading him that way, & which was carried on by the Duke of Guise, as the main leader of these Murderers, who still cried out (which was all the Law & reason he used, for instigating these bloody Ruffians to that hellish outrage) *Courage my Fellowes this is the Kings command, It is his expresse will & pleasure.* And after butchering the famous *Coligni*, they went thorow the streets (at the toling of the Royal bell, which was the sign of that horride perpetration) killing all Protestants, without distinction of age, sexe or quality, so that in the space of two houts or there about, ten thousand were cruelly put to death in that City.

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The like villany was committed thorow the rest of France, & the carrying on of the present & almost unparalelled persecution there, with the Tyranny & Treachery of that Bigot Arbitrarian after so many Laws & Edicts seemingly securing the Protestants against all fears, may let us see, what may be expected of those Princes, who devout themselves to the lust & rage of Popish Orders, these locusts come out of the bottomless pit. We have also a recent instance of the cruelty and Treacherie of that fiery little Tyger the Duke of Savoy, against some of the reliets of the old Waldenses in the valley of Piedmont, who after some ruffles received, promised unto them the enjoyment of their Religious & civil Liberties, if they would lay down their Armes; But after had got them spoyled of their outward defence, he catched many thousands of them, killing them in Prisons with hunger & cold. And as the Duke of York doth affect much the absolutness of the French Monarch, so we may expect no better of him (what ever he promise (who can do & undo, by vertue of his declared Prerogative, being as absolute over promises as over Laws) and however many do extol him as a Gratious Prince) then that he shall trace the steps of his falsehood, treachery, cruelty & Romish Zeal; That so we may have an Instance of Babylons deceit & rage acted in Brittain & Ireland, which may make other Instances, not to be Remembered. They are blind who do not see, & stupid who have not the sense of the dreadfulness of these designs of this Tolerator, which he thinks to accomplish by this Toleration, unto which it is very subservient & which cannot be counteracted, but very much stregthened by this acceptance of it.

3. In respect of its Fountain, from whence it flowes, & is given forth, a despotical & Arbitrarian-Domination, carrying & surmounting the right of *Ordinate* Tyranny. It proceeds from & is refounded on the Leviathan of Soveraign Authority, Prerogative Royal & absolute power, which all are to obey without reserve. Which is a power loosed from, & above all Laws, only regulable by the Royal lust, which cannot be owned, by any, who know what Religion or Liberty is, being contrary, to nature, contrary to the ends of all Government, the Glory of God, & the good of humane Societies, mancipating all the Interests of mankind to the lust of one impowered to destroy all, against the exorbitancy whereof, no means are left to prevent its obstructing all the fountains of Justice, and turning all into anarchy & confusion, inconsistent with any security, People can have, either of Religion or Safety, & so cannot be the ordinance of God, nor the person assuming it, his Minister for good; A Lawless power making all Laws void, needless & uselesse, & so Tyrannical in *Actu signato*, claiming a power *Jure* to Tyrannize when he pleases, A power destructive to the Peoples Liberties, under which the People cannot be secured in the possession of any thing they have in the world; A power invading the incommunicable prerogative of the Universal King, who only is absolute, whose Glory is to have his will, for the Rule of his power. *Psal.* 115. 3. *Ephes.* 1. 11. *Isai.* 46. 10. A power expressly condemned as Tyranny in Scripture. *Dan.* 5. 19, 20. *Amos.* 6. 12, 13. Which in a word cannot be better named nor represented under a better notion, than that which the famous & faithful *Mr. Andrew Melvin* calls it, *The bloody gullie of absolute power*, as he inveighs against it, in the assembly 1582. This is the fountain & foundation of this Toleration, by which indeed, the name & common profession of the Protestant Religion,

may be for a time ſuffered precariouſly *durante beneplacito donatoris*, untill his pleaſure ſhall be to command the eſtabliſhment of Popery, which then he will expect muſt be complied with without controll. But all avouched adherence to old Proteſtant and Presbyterian principles is hereby interdicted, ſo all the tenure, that Proteſtants have for their Religion, is only the arbitrary word of an abſolute Dominator, whoſe principles oblige him to break it, & his abſoluteneſs to diſdain to be a ſlave to it. Howbeit it cannot be denyed, that the acceptance of this grant declaredly proceeding from ſuch a power, and profeſſedly requiring the acknowledgment of it, in the acceptance does, imply the recognizance of this power, that the Granter claims in granting it.

4. In reſpect of its Conveyance, & that is through the conduit of the moſt apparent means of eſtabliſhing Popery, & ſubverting Proteſtancy, by ſtoping & diſabling all theſe penal Laws and Statutes enacted againſt Papiſts, & leaving in force, yea commanding to execute according to their rigor, all laws made againſt honeſt Presbyterians, the moſt true & faithful Proteſtants, & ſtoping none of the moſt cruel of them, but emitting more & more barbarous Edicts againſt them; For the moſt cruel, are ſuch as are made againſt Field-meetings, which are hereby left in ful vigor, what mean can be more effectual to deſtroy our Reformation; than to ſuſpend all Laws againſt any, that ſhall attempt the utter ſubverſion of it, and ratifie all wicked Acts againſt ſuch as would moſt avowedly aſſert, or own the obligation of all ſacred bonds to preſerve it? Hence as he hath preſumed by abſolute power to ſuſpend all Laws, made for the protection of our Religion, ſo by the ſame, when he will, he may repeal all Laws for its eſtabliſhment. And theſe who approve the one by ſuch an acceptance, cannot diſallow the other, but moſt recognoſce a power in this Tolerator to ſubvert all Laws; And ſo by accepting this lawleſs, & Law-ſubverting Liberty, they make themſelves guilty of the palpable breach of the national Covenant, where the Laws are contained, which this Toleration ſuſpends; And dreadfully acceſſory to all the ſad effects of this undermining all the legal bulwarks of our Religion.

5. In reſpect of the nature & extent of it. It is Toleration, which is alwayes of evil, for that which is good, cannot be *Tolerated*, under the notion of good, but countenanced & encouraged as good. Therefore it reflects upon our Religion, when a Toleration is accepted, which implies ſuch a reproach; ſeeing it is not ratified as a Right, nor encouraged as a Religion, but Tolerated under the notion of an evil to be ſuffered. And ſuch a Toleration as maks the Profeſſors of Chriſt, partners in the ſame bargain with Antichriſts Vaſſals, & ſets up the Ark in the place, & under the ſame ſconce with dagon; & the Devils thresholds by the Lords threshold; & whereby a ſluce is opened, to let the enemy come in like a flood, none lifting up a Standart againſt them. Since it is a Toleration, not only of Archbiſhops, Biſhops & Curats, but of all Quakers and Papiſts, reaching all Idolatrie, blaſphemie, Hereſie: which to accept, is contrary to Scripture, our Confeſſion of Faith, & Catechiſmes, as was ſhewed above; and clearly inconſiſtent with the principles of the Church of Scotland, with the Covenants, national & ſolemn league, where we are bound *to extirpate Popery, &c. Preſerve the Reformation, defend our Liberties*, & ſo never to accept of a Toleration in its nature & tendency everſive of all theſe precious Intereſts, we are ſworn to maintain.

6. In reſpect of its conditions, limi-

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tations & restrictions, by which all the kinds of power, that Christ hath seated in his Church is invaded, invalidated, & evacuated. As (1) the Dogmatick power, whereby Ministers are to judge of Truth & Error, in point of Doctrine, according to the Word of God only: this Key is extorted out of their hands, for according to the foresaid Proclamations, nothing may be taught by the moderate Presbyterian Ministers, in their Tolerated Meetings, that can be interpreted by the Court, (according to their will, or their Law, for all is one) *to have any tendency to alienate the hearts of the People, from this incontrollable Tyrant or his Government.* Now by vertue of this condition, they may not doctrinally discover unto People, the affronted wickedness of this unparalelled prerogative; They may not shew the iniquitie of the Laws, nor warn of the evil thereof; They may not testifie against the introduction of Poperie, nor these means that give an inlet unto it; They may not once mention any wicked design, in all this course of a cursed Toleration; They may not teach the obligation of the Covenants; Neither witness against the breaches thereof expressly; Nor reprove the publick sins of the time; Nor warn of the dangers thereof, not exhort them against complyances in particular with any course established by Law: For all this may be interpreted by Court Expositors, to have a direct tendency to alienat Peoples hearts from the man, & his Government. Accordingly *Mr. Hardy* is apprehended, imprisoned and proceeded against, for giving Concional Testimony against the taking off the penal Laws, & Statutes, which would be thought, could not have offended any Protestant. (2) The Diatactik power, whereby the Courts of Christ are to decern the circumstances of the worship of God, as time, place, &c. For order, decency, & edification, according to the general rules of the Word. This power is invaded, the Key of order is wroung out of their hands in like manner; For now the places of worship are determined in the Royal Proclamations, which must be made known to some of the Court Patrons on whose warrand they are tyed to depend. What may be the hidden design of this intimation we know not; we heartily wish & pray, it may not be to do with them, as Jehu with the Priests of Baal. In the mean time Fed-meetings for the worship of God, which have been signally contenanced of the Lord, are severely interdicted; whereby the Word of the Lord, is bound & bounded; And by the accepters consent to such a model, the bloody Laws against preaching in the open Fields, where People have freest access with convenience & Safety are justified; The manner of meeting is also restricted to be in such a way, as the peace and security of the Government, may not be endangered, & that they be peaceably & publickly held, yea it is expressly required in the Proclamation October. 5th. That all who shall preach, by vertue of this Royal Grant, at any time, or in any place, make intimation of their preaching, as to time & place, *to some one or more of the next privie Council-Lords*, which shall be sufficient for them, during their abode only: Whereby they not only are engaged to keep the peace with Antichrist, or his Lievtenant in all their Meetings, & not only to give accession to all his Clandestine Censores, to observe how they keep their Instructions; But formally must mancipate their Ministry, & the freedom of its exercise, to a dependence upon the license of his Trustees; Which is not only a formal bargaining, with the enemies of Truth and Godliness, but a becoming their Servants, and so a forefeiting

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the honour of being esteemed, while they continue so enslaved, the faithful and free Servants of Christ, especially considering how as to the matter of their Preaching also, they involve themselves in such inconveniencies, that either they must forbear some part of the Counsel of God, and decline the Testimony of this day, or else expose themselves as a prey to the lust of enemies, who hereby have brought them into a hose-net. 3. The Critick, or Corrective power, which the Courts of Christs have to censure Delinquents and absolve the Penitents, according to the Word of God, is also invaded & made void; For not only doth this Toleration robb the Ministers Tolerated, and the Accepters, consent to be robbed of that power of impartial censuring those scandals that are Tolerated thereby, & all that make themselves guilty of complying with the same; or have been involved in sinful scandalous complyances with wicked courses formerly, such as taking of sinful Oaths, subscribing of sinful bonds, paying of sinful exactions, & other scandalous breaches of Covenant; Nor dare these that are free of them censure or remove from among them their guilty Brethren, & so separate the clean from the unclean: But also invads & usurps this power, formally, in investing the Tolerator with Authority to Inhibite, & discharge some Ministers the exercise of their office whom the standing Laws of this Church do Authorize, and to allow others whom the Word of God, & Constitutions of our Church, require to be laid aside, & suspended from that function. 4. Finally, the Exousiastick power of trying, sending & Authorizing office-bearers in the Church, is made useless & void by this Toleration; For, however an allowance is pretended to keep assemblies, & send out Ministers to answer the Peoples call; Neither are these assemblies lawfully constitute of, nor free for all that have right to sit there: Nor is their mission of Ministers nor the Peoples call, of any significancy or value, except intimation be made to this Exotick power of their names, that are to officiate, under this Toleration, & they be found such as please the Court Patrons, which is the worst of Patronages, that ever burdened this Church. Hence if a Minister were never so lawfully ordained, never so blamless in his personal deportment, never so formally appropriate to a particular flock, he cannot exerce his function, in any place, unless the next privie Councillor, Sherif, &c. Give their allowance. They will forsooth, have the Judging whether he be qualified or not, & if he have not the new *conditio sine qua non*, that only Qualification of them that are to be Tolerate, *moderation*, in the Court sense, which is nothing but loathsome lukwarmness in the things of Christ, and Court Loyaltie to a vassal of Antichrist, which is disloyaltie to Christ, he can have no Liberty to exercise his Office.

7. In respect of the manifest & manifold scandal of it, we cannot but witness against the acceptance thereof, so offensive to the generation of the Righteous, so dishonourable to God, disgraceful to the Protestant Religion, & prejudicial to the Interest thereof. As we would not be accounted unfaithful to Christ, yea betrayers of our native Country, & Complyers with the design of Antichrist, who hath alwayes mischief in his heart, & intends this as a preparative, for inducing & enforcing all that are hereby lulled asleep, either to take on this mark, or bear the mark of his fury hereafter. Hereby forreign Churches may think Scotland is now in a fair way of reconciliation with Antichrist, when his harbingers favours is so kindly accepted, and it cannot but

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be very ſtumbling to them to ſee the Miniſters of Scotland, whoſe Teſtimony uſed to be terrible to the Popiſh, & renowned through all the Proteſtant Churches, purchaſing a Liberty to themſelves, at the rate, of burying & betraying the Cauſe in bondage and reſtraint, & thus to be laid by from all active & open oppoſition to the deſigns of Papiſts in ſuch a ſeaſon. Alas, ſad & ſhameful have been the ſcandals given & taken, by & from the declining Miniſters of this Churchs heretofore, which have rent and racked the poor Remnant, and offended many both at home & abroad; But none ſo ſtumbling as this, which to the preſent and ſucceeding generation, will appear to be a ſuccumbing at length, and yeelding up the Cauſe, and ſurceaſing from any more contending for it, a contemning of former wreſtlings for the ſame, tending to harden and hearten open adverſaries in their wicked invaſions on our Religion, Laws & Liberties, an ſad evidence of being weary of the Croſs of Chriſt, & that they would fain have eaſe upon any terms, & a weakening of the hands, & condemning the practice of theſe that ſuffer, when others are at eaſe.

Next, as we muſt teſtifie againſt the Accepters of this Toleration, who muſt be interpreted to take it, as it is given, and receive it as convoyed from its fountain of abſolute power, through its channel of an arbitrary Law-diſabling, and Religion-dishonouring Proclamation, with conſent to the ſinfull Impoſitions with which it is tendered; Againſt all which there is no acceſs for a Proteſtation, conſiſtent with the improvement of it, it being granted and accepted on theſe very terms, that there ſhall be no Proteſtation; For if there be, that will be found *an alienating of the hearts of the Subjects from the Government*, which by that Proclamation would be reflected upon: So in a particular manner, we muſt teſtifie againſt the *Addreſſers* for it, who have formally ſaid a Confederacie, and congratulated the Tolerator for this Toleration, & all the miſchiefs he is machinating and effectuating thereby, eſpecially ſeeing they have preſumptuouſly taken upon them to ſend their Addreſſes, *in the name of all Presbyterian Miniſters*, we think it concerns all honeſt men, Zealous Chriſtians and faithful Miniſters of that perſwaſion & denomination, in honour & Conſcience to declare to the world by ſome publick Teſtimony, that they are not Conſenters to that ſinful, ſhameful and ſcandalous conſpiracy, with which, all will be interpreted Conſenters, that are not Contradicters, and charged with the guilt of it, that doth not make the reſentment of it notout. We cannot expreſs with what horror and ſorrow, our hearts were filled to ſee an Addreſs in the name of all the Presbyterian Miniſters in Scotland. And another from the Inhabitants of the City of Edinburgh & Cannongate, who call themſelves of the Presbyterian perſwaſion, who having been alwayes forward in a Catechreſtick loyaltie, or ſlaverie of their perſons & Conſciences, are now ambitious, not to behind any in a flattering Profeſſion of it: We ſay we are filled with wonder that they ſhould aſſume to themſelves, the name of Presbyterian Miniſters, and give out their Addreſſes in the name of all, & that it was *at their deſire*; when as the contents of it, are clearly contrary to Presbyterian principles, by juſtifying an Antichriſtian uſurper, in undermining Religion, & approving the abrogation of the national Covenant, confirming the Laws now diſabled, by thanking the Tolerator for opening a door to introduce Poperie, which we are ſworn to extirpate, by conſenting to limitations & reſtrictions, upon the exerciſe

of their Ministrie, by accepting of a bounded Toleration, wherein Idolaters and hereticks have the greatest share, contrary to our Confession of Faith in the places forecited Chap. 2. 23. which, notwithstanding they have insinuate, that they do owne, wherein either they bewray great inconsiderateness in acting so contrary to themselves, or else no small impudence, in laying claim to that Confession, which doth so condemn their way; Therefore we testifie against these Addressers. 1. Because of the ground for which they Address. What can they alledge for this? It is either for the Liberty granted to the exercise of their Ministry or else the Toleration complexely considered: If the former, then suppose they had got a full & free liberty, it would have been, but what was due, & to thank a man for giving what is not his own seemeth to insinuate a recognoscing a power to him to withhold it; But now their Liberty is loaded & clogged wil sinful and scandalous conditions, which is litle ground of thanks; If the latter be said, then they give their consent to set up Poperie and Quakerisme, for these are also Tolerated, Also it is not to be passed, that there is nothing in all the Proclamations concerning this Toleration in the least protested against by the Addressers; So we cannot see, how they can free themselves of congratulating their *clement benefactor*, for all the woful evils in the foresaid Proclamations that respect their imaginary favour, *more valuable to them* (as they say) *than all earthly comforts*. 2. Because of the sinful & shamful deficiency of the Addresses, they speak not a word against the openly designed Introduction of Poprie, no resentment of the eversion of Religious & civil Liberties, no representation of the wrongs sustained under the grassation of the two Brothers; No Protestation against the invasion made upon the power that Christ hath seated in the Courts of his Church; & consequently upon his own incommunicable Headship: Not a word of the Covenants, but they are passed over in silence, as if they were ashamed of them; They say nothing of the Reformation, whereunto we once attained, & were solemnly engaged. 3. Because of their Lawless & illimited loyaltie. This is professed by the foresaid Ministers, *To his Excellent, To his Gracious, & to his Sacred Majestie: Loyaltie not to be questioned, an intire Loyaltie in Doctrine*, which is in effect disloyaltie to Christ, in not observing their Instructions received from him, but keeping silent at the wrongs done to him, & not declaring against the invasion of his open enemies: *A resolved Loyaltie in practice*, whereof also the Inhabitants of Edinburgh & Cannongate, will have him assured: This is no less than betraying Religion & Liberty, in lying by from any active Testimonie and opposition to the open Destroyer of both: *A fervent Loyaltie in Prayers*, which we shall not now insist upon, being to speak of them afterward. This *Loyaltie* of theirs, is not a *Christian Loyaltie*, or Profession of subjection for Conscience sake, to a Minister of God for good, who is a terror to evil doers, nor a Presbyterian Loyaltie, to a King as it is qualified in the national and solemn League & Covenants; But a stupid subjection, and absolute allegiance to a Minister of Antichrist, who gives Liberty to all evil men & seducers; A Loyaltie to a Tyrant in his overturning Religion, Laws and Liberties, and protecting & encouraging all iniquity. 4. Because of their foulsome flatterie: We need not instance how the Ministers in their Address say, *from the deep sense they have of his Majesties gracious and surprizing favour, finding themselves bound in duty to offer their most humble & hearty thanks to his Sacred Majestie, the favour*



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*being to them valuable above all earthly comforts*: And how the Inhabitants of the City of Edinburgh and Cannongate expreſs themſelves; *We cannot find ſuitable expreſſions to evidence our moſt humble and grateful acknowledgements of your Majeſties late gracious Declaration.* The matter were leſs, if they did not ſpeak a lie, for they ſay they are allowed the free & peaceable publick exerciſe of their Religion. Peaceable & publick it is, They know not how long; free it is not, for their Miniſters are bounded with ſinful reſtrictions as is shown above. And again they adde, *could we open our hearts, your Majeſtie would undoubtedly ſee, what deep ſenſe and true Zeal for your ſervice, ſo ſurprizing and ſignal a favour hath imprinted on our ſpirits*, &c. This is worſe than flattery: We ſay we need not adduce particular inſtances of their Adulation, for their whole ſtrain is a rapſodie of flatteries more becoming Sycophants and Court paraſites, than Miniſters & Profeſſors that give out themſelves to be of the Presbyterian perſwaſion. 5. If the Addreſſes were only ſtuffed with flatteries, it were leſs, but we cannot diſſemble or conceal our horror & aſtonishment at ſome expreſſions; Which (if they come not near the borders of blaſphemie) are Equivocations inconſiſtent with ingenuity: The Miniſters *bleſs the Great God, who hath put this in his Royal heart*: Which muſt either be underſtood in that ſenſe, where it is ſaid *Revel.* 17.17. *God hath put in their hearts to give their Kingdom unto the beaſt*; Which they durſt not expreſs to him, whom they Addreſs, neither durſt they bleſs the Lord for it with application to him: And to ſay this with ſuch a reſerved meaning, were odious to Proteſtants, & all honeſt men. Or if they be ingenuous then they bleſs God for putting it in his heart to project all this wickedneſs, diſcovered in the deſign, tendency and nature of this Popish Toleration; which is not far from blaſphemy to make the Holy one, the Author of that, which he hath declared his deteſtation of in his word. They further expreſs their reſolution, *by the help of God, ſo to demean themſelves, as his Majeſtie may find cauſe rather to inlarge than to diminish his favours towards them.* Which upon the matter is either a double Equivocation, or elſe it muſt be underſtood, they reſolve to demean themſelves ſo, as that a Zealous Papiſt ſhall find cauſe to enlarge his favours to them, and ſhall not find any cauſe of diſpleaſure at them. They know what he maketh criminal againſt others, to wit, their teaching the obligation of our Covenants, the lawfulneſs of defenſive armes, their teſtifying againſt the encroachments made upon the Kingly power of Chriſt, & againſt the taking off the penal Statutes that concern Papiſts, & the like pieces of faithfulneſs. And conſequently they reſolve, they ſhall be as unfaithful and ſilent Miniſters, as ever pleaſed a Papiſt; For if they be faithful, they may be aſſured, he will *find cauſe to diminish his favours towards them*: Now to purpoſe this by the help of God, comes very near the borders of blaſphemie. The Citizens of Edinburgh and Canongate, do engage *to continue ſtill in their Prayers, for bleſſing his Perſon & Government*; And ſhew by what Argument they plead for it, to wit, that *by the God of Heaven, Kings reign, and Princes decree Juſtice.* Which with application to the Perſon whom they Addreſs, is abſurdly impertinent, otherwiſe to bring it forth as an adulatory equivocation, with a reſerve that they intend only to offer that general propoſition in Theſi, without application to him, in the mean time, making him believe, they aſſert the divine approbation of his Government: Or elſe it hath the appearance of blaſphemie to extend that propoſition to him, which they cannot do, except they turn it thus,

by the Lord Tyrants reign, & uſurpers decree Juſtice; which to ſay, according to the Lords preceptive & approbative will, as that Scripture muſt be underſtood, were a blaſphemous Indignitie to the Holy one, with whom ſuch a Throne of iniquitie can have no fellowship, whereof the poſſeſſors are ſet up, but not by him, & he diſwoneth them, *Hoſ.* 8. 4. 6. Becauſe the Miniſters in their Addreſs, diſowne theſe, who avouch an Adherence to the Covenanted reformation, & avow an oppoſition to Antichriſtian uſurpers (which they call *promoting diſloyal principles and practices*) humbly beſeeching the Tolerator *not to look upon ſuch as any of their confederacy.* They needed not have been ſo ſolicitous upon this head, for all that abide in the principles and practices of the Church of Scotland, (which they have deſerted) would count it a ſin & ſcandal, laying them obnoxious to the diſpleaſure of the Holy & jealous God and a ſhameful reproach, expoſing them to the contempt of all of whom they might expect ſympathie, to be rekoned of their aſſociation, who have thus betrayed the Cauſe & the Country. 7. Becauſe of their mercenary prayers, that are diſagreeable to the will of God: The Miniſters pray for *divine illumination & conduct* (they durſt not ſay *converſion*, for that would have reflected upon the man, either as a wicked man or a Papiſt, or both, but they warrily terme, it, illumination & conduct that he might interpret it, to be for light & leading in this Antichriſtian way of his) *with all other bleſſings ever to attend his Perſon & Government*; Therefore they cannot pray for bringing down the Kingdom of Satan, ſeeing they pray ſo heartily for the ſupport of an eminent prope of it: They pray not that God, may remove ſuch an abſolute Tyranny, but that *temporal & ſpiritual bleſſings may attend it.* And the Loyaliſts of Edinburgh & Cannongate, after their dutiful and faithful aſſurances, *That as they had not been formerly wanting in praying for him* (where we fear they are not wanting in flattering diſſimulation) for ſo refreshing & unexpected a favour (ſo terme they the Toleration) *will much more engage them to offer up their deſires to God, to bleſs his Perſon & Government.* We wonder whence they have the impudence to ſeek of God, that he would bleſs a Government looſed altogether from his Law, and Diametrically oppoſing it, and regulated only by the luſt of an arbitrarian: And after all, that he would Crown ſuch a Popish Zelot, with an incorruptible Crown of Glory in Heaven. Can they be ignorant of the revealed will of God, that ſuch prayers do clash with it? Can they be unmindful of that, which is generally profeſſed by Proteſtants, to wit; *That a Papiſt living & dying true to the principles of the Church of Rome, cannot be ſaved.* They would have him to think, that Heaven is to be gotten very eaſily, when after all his Idolatry, Atheiſme, Murder, Tyranny and Treachery (without any word of repentance) he may attain to that Everlaſting Bleſſedneſs: Heaven is not a City for unclean things. How ſuch prayers will find acceptance with God, let any who read the Scriptures Judge.

Upon theſe conſiderations, having witneſſed againſt the accepting of, and addreſſing for this Toleration, we come now to teſtifie againſt the ſinful & ſcandalous conjunction of that Incorporation, which is made up of ſo ſtrange a mixture, ſome having embraced the former Indulgences; ſome having given bond to the Council not to preach, for an indefinite, or a longer or shorter time; Some having ordinarly heard & communicated with the curats; ſome having come under ſinful bonds & Oaths to the perſecuting adverſaries, repugnant to the Oath of our Covenants; And others

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of them, having gone on in ſundry other ſteps of defection, & in no ſmall contradiction to Chriſts more faithful Sufferers & Witneſſes; Admitting alſo ſome to the charge of ruling elders amongſt them, who had habitually complyed with prelacy, & had born the name of that office under the Curats, and all this without any reſentment of ſuch horrid courſes that the World can hear of: And ſo they are a corrupt mixture of all ſorts of Compliers, & Suffers theſe who have gone on in dreadful Apoſtacie, and ſworn the wicked Oaths, even the Teſt it ſelf, to preſent their Children, to the Sacrament of Baptiſme, without any profeſſion of repentance. Now likewayes, they muſt according to the Royal Proclamation have one common purſe with the Curats, by caſting in their Baptiſme & Marriage money together, like that in the Proverbs Chap. 1. 14. *Caſt in thy lot among us, let us all have one purſe*; But who would regard the will of the Lord muſt regard what followes v. 15. *My ſon walk not thow in the way with them, refrain thy feet from their path.* This confederacie of theirs, is as the conſpiring of the Prophets in the midſt of Jeruſalem, like a roaring Lyon ravening the prey, *Ezek.* 22. 25. Can ſuch a work be of God, and can it ſtand, which hath ſuch a foundation, ſuch a ſuperſtructure, ſuch meaſures & ſuch workers? We muſt in likemanner teſtifie againſt the Conſtitution of their Eccleſiaſtick Meetings, to wit, their Presbytries, Synods & Aſſemblies; In regard that they are made up of ſuch a corrupt mixture of members, who (for the moſt part) by the Word of God, & decrees of our Church, would be ſuſpended, if not depoſed from their office, & brought in as delinquents to undergo cenſure, & not as conſtituent members of a Judicatory; In regard that the Accepters of this Toleration, hold their miniſtry upon a dependence upon the courts of men; And in regard that they carry on a courſe of defection contrary to the Scriptures, our Covenants, & the Acts & Conſtitutions of this Church, And further we teſtifie againſt all that they may conclude that may be any way prejudicial to our Reformation, or corroberating to this courſe of Apoſtacy. And plainly proteſts that whatſoever determinations, Acts or Commiſſions that ſhall be given by them, may not be interpreted as binding to the Church of Scotland.

But now to put an end to this ſad & deplorable declamation, which we can ſay with ſome ſingleneſs of heart, that only Zeal for our Maſters Glory, Love to our Brethren involved in ſuch a ſad ſnare, and the exoneration of our own Conſciences, hath extorted from us, having no acceſs in any other way to acquite our ſelves in our duty to them: We muſt ſubjoyne a ſorrowful, but neceſſary conſequential inference; and thereupon ſubſume that we cannot avoid, but are conſtrained in Conſcience to warn all the Zealous and faithful Lovers of our Lord Jeſus Chriſt, who are deſireous to confeſs Chriſt before men, & to be liſted among his called, choſen & faithful Followers, who muſt ſide themſelves for him now, in adhering to his Standart when the enemie is coming in like a flood, and the war is declared between Chriſt and Antichriſt, as they would not be involved in this confederacy, and ſo forefeit the hope of his ſanctuary; in a day when he is a ſtone of ſtumbling and a rock of offence to both the Houſes of Iſrael, and ſo many are fallen, broken, ſnared and taken, and as they would not be found acceſſory to, not guilty of the innumerable evils that are either implied in, or do natively follow upon this new way, to come out from among, diſcountenance and withdraw from the

Promotters, Abetters of, Carriers, on, Concurrers with this course of defection, we mean the Addressers for, and Accepters of this Toleration, whose iniquity we have endeavoured in some measure here to discover. We abhore that principle that we are invidiously calumniated with, of casting off the Ministrie, or disowning all the Ministers of the Church of Scotland: We hope all are not, and shall not be so far left in this hour of tentation, so to abandon the Word of the Lords patience as thus to forget and forgo the hitherto continued Testimony for the Covenanted Reformation, by embracing a Toleration so plainly and palpably eversive thereof; And doubt not but there are some of our dear and Reverend Brethren who dare not concur in this Conspiracy, who both mourn in secret, and are willing to witness their dislike at the sins and scandals of this course, as they find occasion, whom only Misinformation by the industry of our Traducers does demur from concurring in this Testimony: But as for our declining Brethren, involved in the guilt of this defection, though we respect and reverence them in the Lord, as our beloved Brethren, yet out of Love to them, and to the Souls of the People, whom they and we must answer for; we cannot but witness against them, & obtest them in the Bowels of Christ, to relinquish this Course, or otherwise we must warn all that would be free of the sin of it, and escape the Judgements, where with it is like to be pursued, to discountenance them, while they continue in it. 1. Because by this bargain and Confederacy with the Tolerator, in the acceptance of this his Antichristian Toleration, receiving upon certain conditions what he gives, complying with what he demands, obeying what he commands, relying on what he promises, and acquiesing in what he offers upon the very terms that he offers it, (which is a formal confederacy) they become in the exercise of their Ministry the Servants of men, and bound to please them; whereby they forefeit the honour of the free Servants of Christ *Gal.* 1. 10. And change the holding of the freedom of their Ministry with Changelings, of which sort it is not good to meddle; *Prov.* 24. 21. *Mr. Durhum* in a digression of hearing Ministers *Revel.* Chap. 1. pag. 55. in quarto: Shews that by palpable defection from the Truth and Commission given to Ministers in their call, they may forefeit their Commission, and so no more are to be accounted Ambassadours to Christ or Watchmen of his Flock, than a Watchman of the City is to be accounted an observer, when he hath made publick defection to the enemy, and taken on with him. Seeing then they have made such a palpable defection from the Truth, as is evidenced above, and from the Commission Christ hath given them, they so far take on with the enemy as to Address him, and accept of his favours, with a cessation of the war, they should maintain against Antichrist, they must be looked upon *in tantum, & pro tempore,* as having *Jure* forefeited the wonted respect due to Christs faithful Ambassadours while they continue in that defection. 2. Because they cannot be submitted to, without consenting to the great encroachements, made upon Both the Priviledges of this Church and Liberties of this Kingdom; For they are fixed in such and such places by a warrand from Councillors, Sherifs, &c. And others are discharged, they are Authorized to preach there, by a power encroaching on the Priviledges of the Church, and usurping the freedom of their Ministry. 3. Because while they are under this pretended Liberty, not only must they keep

keep Truth in bondage, not daring to declare the ſins, ſnares, duties and dangers of the times faithfully, but People are in hazard of being perverted from ſome parts of our Covenanted Reformation, by the Loyaltie of their doctrine and prayers, ſavouring more of ſinful complyance with, and flattering of wicked men, than of Loyalty to, or Zeal for Chriſt as King; And while in the application of their doctrine, they condemn ſuch eſſential parts of the preſent Teſtimony, as are the known and received principles of the Church of Scotland, in her beſt & pureſt times; And in the mean time recede, and juſtify their receſſion from their former way of preaching & praying formerly, who uſed to preach up the Reformation, and the obligation of the Covenants, and cry againſt the ſins of the time, and eſpecially the heaven-daring uſurpations of the Court; And uſed to pray againſt the Throne of Iniquity, the Kingdom and Seat of the beaſt, and all that gave their power to the beaſt, to ſupport that tottering Kingdom: But now People muſt expect another ſtrain in their doctrine, and another ſtyle in their prayers, ſince they received this hyre of Liberty, who to the ſad ſtumbling of many, and obſervation of all are found to have an apparent tincture of Mercenarineſs, while in ſtead of joyning with the inceſſant cry of all the elect for vengeance againſt Babylon, & the deſtruction of the whore, they pray for all bleſſings upon the Perſon and Government of a chief Pimp of hers, who knows but ere long, by ſuch prayers People may be induced to ſuch a remitting of their Zeal againſt Popery, as to think it tolerable to pray for the Pope, as well as for a Popiſh Tyrant. By ſuch doctrine and prayers they may be cauſed to erre from the words of knowledge, and to receive that inſtruction that *Solomon* bids us ceaſe to hear *Prov.* 19. 27. Sure it hath a tendency to cauſe diviſions & offences contrary to the doctrine, which we have learned, and therefore ſuch as cauſe them, are to be marked and avoided, *Rom.* 16. 17. 4. Becauſe as there are many terrible Charges and Adjurations laid upon Miniſters, in reference to a faithful diligence in their Miniſterial function, & a ſuitable Teſtimony concerning the ſin and duty of the time, as is well obſerved by the Iudicious Author of Rectius Inſtruendum Confut. 3. Dial. Chap. pag. 21. So for their negligence & unfaithfulneſs herein, there are many Scripture woes and threatenings thundered againſt them, and the People for adhering to them, *Iſai.* 9. 16. *Iſai.* 43. 27, 28. *Jerem.* 14 15, 16. *Jerem.* 23. 14, 16. *Lam.* 4. 13. *Ezek.* 3. 18. *Ezek.* 13. 10, 11, 14, 18, 22. *Ezek.* 22. 25. to the end. And therefore as People would not be partakers of the Judgement with which this Toleration will be purſued, we muſt warn them to beware of adhering to thoſe who are palpably unfaithful, in not witneſſing againſt, but juſtifying the ſins of this courſe. 5. Becauſe Communion with them in theſe circumſtances, will infer a participation of their ſin, being a Communion in Sacred things, which makes the partakers of the bread to be one body, 1 *Cor.* 10. 17, 20. And an unequally yoked fellowship to be ſeparated from, 2 *Cor.* 6. 14, 17. Since it is ſuch a Communion as in the preſent circumſtances is interpreted to be a Teſſera of incorporation with them, and ſign of approbation of them in this new way of theirs. 6. Becauſe of the ſcandal in countenancing them in this way, it would be foreborn, not only with reſpect to their own Conſciences who joyne not with them, but of others alſo, giving non offence, neither to the Jewes, nor Gentiles, nor to the Church

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of God, 1 *Cor.* 10. 28. &c. *Maſter Durham* in the forecited diſgreſſion, makes that a reaſon of forbearing joyning with ſome, that it carries offence along with it, in reference to the party joyned with, it proves a ſtrengthening & confirming of him, and ſo a partaking of his ſin; In reference to others, it either ſtrengthens them by that example, to caſt themſelves in that ſhare, or it grieves them and makes them ſad, who are tender of ſuch things, and makes all difference of that kind to be thought light of. Since then in the Toleration it ſelf, addreſſing for it, and accepting of it, there is ſuch a manifeſt ſcandal, there muſt alſo be a manifold offence in countenancing thoſe; that are ſo Tolerated and conſent thereunto, it ſtrengthens and confirms them, it ſtrengthens others to incorporate with them, and weakens the hands of theſe that witneſs againſt it. 7. Becauſe our duty to themſelves yea our greateſt office of Love, we owe to them in order to their conviction, does oblige us to withdraw from them to ſhame them out of their ſin; and not ſuffer it upon them, eſpecially becauſe they are Brethren, 1 *Cor.* 5. 11. That walke diſorderly againſt & without the order of their office, & the order of the Church. *Qui quod ſui eſt ordinis atque officii non faciunt, & facientes turbant*: 2 *Theſſ.* 3. 6-14. We plead not here for ſchiſme or ſinful ſeparation; only we apply to this preſent Caſe, the conſtant doctrine of Presbyterians; Wherefore we ſhall here ſubjoyne ſome plain Quotations out of their Writtings, *Mr. Rutherfoord* in his Due Right of Presbyteries, pag. 253.&c. Diſtinguiſhes a ſeparation from the Church, in her worſt and moſt part, and a ſeparation from the beſt and leaſt part, and pag. 258. when the greateſt part of a Church makes defection, the leſſer part remaining ſound, the greateſt part of the Church are ſeparatiſts. Truth is like life, that retireth from the manieſt members, into the heart in caſe of danger. So it is the major part, that hath made defection which are to be accounted ſeparatiſts, and not ſuch who ſtand to their principles, thô they cannot comply or joyn with the corrupt majority. Apolog. Relat. Sect. 14. pag. 291. ſaith, there may be a lawful withdrawing, where the ordinances and Miniſtry are not caſt at, ſo long as People does not caſt at the Ordinances, but are willing to run many Myles to enjoy them; Nor caſt at the Church, as no Church (thô they ſadly fear that God ſhall be provoked by that dreadful defection, to give her a bill of devorce) nor at the Miniſtry, for they love theſe that ſtand to their principles dearly, and are moſt willing to hear them either in publick or private. The Grave Author of Rectius Inſtruendum Confut. 3. Dial. Chap. 1. pag. 7. &c. Allows that every ſeparation is not ſchiſme, even from the Church which hath eſſentials, yea and more than eſſentials, if it be from thoſe thô never ſo many, who are drawing back, from any piece of duty and integrity attained, for this is ſtill to be held faſt according to many Scripture Commands. Next he ſayes, If we ſeparate in that, which a national Church hath commanded us as her members to diſowne by her ſtanding Acts and Authority while theſe from whom we ſeparate, own that corruption. He aſſerts there likewayes, there is a lawful forbearance of Union and Complyance with Backſliders in that which is of its ſelf ſinful or inductive to it, which is far from ſeparation ſtrictly taken, the commands of abſtaining from all appearance of evil, and hating the garments ſpotted with the flesh, do clearely include this. He adds many things will warrant ſeparation from ſuch a particular Miniſter or congregation

gregation which will not warrant ſeparation from a Church national, nor infer it. Laſtly he ſayes there is a commanded withdrawing from perſons and ſocieties, even in worship: the precepts *Rom.* 16. 17. 2 *Cor.* 6. 17. *Prov.* 19. 20. *Act.* 2. 40. will clearly import this by conſequence. Surely the Miniſters and Profeſſors adhering to her reformation, muſt be the true Church of Scotland thô the leſſer number. Theſe Souldiers who keep the Generals order, are the true members, not the deſerters of the ſame.

In the next place, conſidering how our Covenants are ſlighted, the obligation of them forgotten, and they like to be buried in oblivion; We Judge we are neceſſarly called to ſpeak a word of our Covenants national & ſolemn League, deſiring to bleſs the Lord, who put it in the hearts of his People to engage themſelves to enter into Holy Covenants unto his Holy Majeſtie, and one to another in ſubordination to him, in order to theſe things, that concern Truth righteouſneſs & Holineſs. And we do teſtifie our cordial approbation of, and real adherence unto theſe memorable engagements, for we are perſwaded in our minds, that it is the duty of People & Nations, who profeſſes the name of the Lord, to enter into Covenant with him. It is the firſt & great Commandment, that we ſhould have no other Gods before him, *Exod.* 20. 3, And that we do his Statutes & Judgements, & to avouch the Lord to be our God, & to walk in his wayes, & to keep his Statuts & Commandments, & his Judgments, & to hearken unto his voice, *Deut.* 26. 16, 17. And whereof we have many notable precedents in the Book of God, of entering into, & renewing the Covenant of Iſrael by *Moſes, Deut.* 29. by *Joshua Chap.* 24. by *Aſa.* 2 *Chron.* 15. by *Hezekiah.* 2 *Chron* 29. by *Joſiah.* 2 *Chron.* 34. by *Ezra Chap.* 10. by *Nehem. Chap.* 9. 38. *Chap.* 10. 29. And we are alſo no leſs convinced in our Conſciences, that the obligation of our Covenants is perpetual & binding upon poſterity: And to confirm this, we ſhall adde theſe few conſiderations. Theſe engagements are national promiſes, laying in pledge the publick Faith. Certainly that promiſe of the Jewish nobles & rulers, not to exact uſury of their Brethren, would have brought their poſterity, under the curſe if they ſhould have done it, *Nehem.* 5. 12, 13. They are national vowes, whereby they devoted themſelves, & their poſterity to be the Lords People. *Jacobs* vow at Bethel, *that the Lord ſhould be his God, Gen.* 28. 21. did oblige all his poſterity virtually comprehended in him, *he found him at Bethel, and there he ſpake with us*, ſaith *Hoſea* many hundred years after Chap. 12. 4. So the Rechabites were bound to obſerve the vow of their Fore-father *Jonadab.* They are national Oaths, & theſe do oblige poſterity, *Joſeph* took an Oath of the Children of Iſrael to carry up his bones to Canaan, *Gen.* 50. 25. which the poſterity going forth of Egypt in after-ages, found themſelves ſtraitly ſworn to obſerve, *Exod.* 30. 19. And accordingly buried them in Shechem, *Josh.* 24. 32. They are national Covenants, wherein King, Parliament and People do Covenant with each other to performe their ſeveral & reſpective duties, as to Religion and Liberty: Theſe oblige the poſterity, as Iſraels Covenant with the Gibeonites, *Josh.* 9. 15, 19. for the breach whereof many ages after the poſterity was plagued, 2 *Sam.* 21. 1. They are national atteſtations of God, as witneſs for the perpetuity as well as fidelity thereof. Such are theſe Covenants wherein the name of God is invocated as witneſs, and ſo they are called the Lords Covenants, as that which *Zedekiah* brake, & wherefore the Lord punished him. *Ezek.* 17. They are national Covenants made with God as party contracting, which

none can dispense with; Such were the national Covenants of the Lords People renewed by *Joshua*, *Asa*, *Jehoshaphat*, *Hezekiah Josiah*, *Ezrah*, *Nehemiah*: They are for the matter national Covenants about things moral objectively obliging and so perpetual, *Jerem.* 50. 5. They are for their ends, which may be all summed up in this, preservation of Religion and Liberty inviolably, because these ends are constantly to be pursued. They are national adjurations, under the pain of a national curse, which doth make the posterity that break them obnoxious. They are for their Legality national Laws, being solemnly Ratified by Parliament, & by the King, and made the foundation of their compact with him, at his inauguration, whereby they became among the *leges Regnandi*. They are national Covenants of an hereditary nature, like that of Israel, *Deut.* 29. 14, 15. which did oblige, not only the present but the absent, and consequently the posterity. Now considering these things, concerning the obligation of our Covenants, the rejoiceing that was at the Oaths of God, when they were taken, the singular manifestations of his spirit at that time, and his testifying in his Works of providence, his approbation of what his People did in these things, according to his Word, by his going forth with his People & their Armies and making the enemies to fall before them. We cannot but profess the sorrow of our hearts, & testifie the abhorrence of our Souls, against all the breaches, injuries or affronts that have been, or are offered or done to our Covenants national and solemn league; which now (Alas) are like to be despised & buried in forgetfulness: Even when now they are not only nationally broken but burnt, and the owning of them is declared criminal, by an Act of Queensberries Parliament which makes it a case of confession to assert their obligation, particularly we testifie against the sinful, shameful, & scandalous defection of many Ministers in this point, by their laying by these Sacred Covenants, forbearing (under this Toleration) to preach plainly the obligation of them, to discover particularly the breaches of them; and to mention them in the engagments, which they require of Parents, when they present their Children to Baptisme. Tho at first publication of the foresaid Act of Parliament, many of them did privately preach against it, when there were none to challenge it, but being exposed to the Court censores, in their publick and peaceable Meetings, they are submissively silent. We find the foregeting & breaking of the Covenant of the Lord, lieth under most heavy threatenings, & hath been punished with most sor Judgements, *Levit.* 16. 25, 16, 17. *Deut.* 29. 14. 15, 19, 21. 1 *King.* 9. 8, 9. *Jerem.* 22. 8, 9. *Zech.* 5. 3, 4. *Mal.* 3. 5. We cannot slight that which the Ministers of the County Palatine of Lancaster, in their harmonious Testimony against Toleration (of which we have spoken before) do say in the like case, if we shall now cast by the Covenant. after we have reaped so much fruit & benefite by it, who knowes, but we may be forced to take it up again to save our Lives.

In the last place, Because Field-Meetings for Gospel ordinances, dispensed in freedom and faithfulness, which the Lord hath often signally owned & countenanced to the conviction of many, in the conversion, confirmation, edification, & consolation of many poor Souls, are now by wicked and sanguinary Laws (left still inforce, when the righteous Laws against Papists are suspended) interdicted and discharged under pain of death: Therefore we must testifie our abhorence of this cruelty, when others are silent at it; And signifie also our reasons of endeavouring to maintain these interdicted

dicted Meetings with respect to the conveniency, secrecy & safety of the People to whom we preach: Not daring to trust these, who are thirsting insatiably after our blood, nor give them such advantage as they are seeking to prey upon us, by shutting our selves within houses. And moreover taking our selves, to be called indispensibly in the present circumstances, to be as publick or more than ever in our Testimony for the preached Gospel, even in the open Fields. We grant that under the Evangelical dispensation, there is no place more Sacred than another, to which the worship of God is astricted; And that when we are persecuted in one place, we may flee into another; And that if a Magistrate should prohibite one place & leave all other free, we would not strive for a spot; If we were only excluded out of one place, and not included & restricted to other places, nor otherwise robbed of the Churches priviledges. But this is not our case, for we are interdicted of all places, and have to do with one, from whom we can take no orders to determine our Meetings. It is not then the place of Fields or houses which we contend for. Nor is it that which he mainly opposes, but it is the freedom of the Gospel faithfully preached, that we are seeking to promote and improve, & he seeking to suppress; And therefore as an enemy to the matter & object of these Religious exercises, which are the eye-sore of Antichrist, he prosecuts with such fury and force, vigor and rage, cruelty and craft, the manner & circumstances thereof. But for the expediency, and necessitie of our continuing to keep up our Meetings in Fields, in our circumstances, we offer these reasons. 1. It is necessary at all times that Christians should meet together for Gospel ordinances, whether the Magistrate will or not, the Authority of God, their necessity, duty and interest maks it indispensible in all cases; If then there must be such Meetings, for such ends, then when they cannot meet within doors, with conveniency and safety, they must do it without; If they cannot get the Gospel in houses, they must have it wherever they can, with the freedom & favour of God cost what it will. 2. these Meetings must be as publick as may be with conveniency and prudence, especially in an evil-time when wickedness is encouraged, and a witness for Truth suppressed. Then the Meetings of the Lords People, that endeavours to keep clean garments, should be more frequent, publick & avowed. For (1) Then the call of God, by his Word & Works is more clamant, for publick & solemn humilitation, in order to avert imminent Judgements & impendent stroaks from God, *Zeph.* 2. 1, 2, 3. *Joel.* 2. 15, 16. 1 *Sam.* 7. 2, 6. The way that the Scriptures points out to evite & avert publick Judgements is to make our resentment of these indignities done to our God, our mourning over them, & our witness against them, as publick as the sins are, at least as publick as we can make it, *by a publick pleading for Truth, Isai.* 59. 4. *a publick seeking of Truth, Jer.* 5. 1. *an avowed valour for the Truth upon the earth, Jerem.* 9. 3. *a making up the hedge, & standing in the gape, Ezek.* 22. 30. *A publick pleading with our Mother, Hos.* 2. 2. These things cannot be done in private, but by way of Testimony. (2) The nature and end of Meeting for Gospel ordinances is for a publick Testimony for Christ, against all sin, and every dishonour done to the Son of God, the preached Gospel being not only the Testimony of Christ, but a Testimony for Christ, *Psalm* 122. 4. *Math.* 24. 14. *Revel.* 6. 9. *Revel.* 12. 11. Where ever then the Gospel is preached, it must be a Testimony, but it cannot be a Testimony, except it be as publick as

can be. (2) It is the great Work of the day to carry the Gospel, and follow it, and keep it up as Christs banner of love over his Friends and the Standart of war against his enemies: When now Zion is labouring to bring forth as a Woman in travel, and made to go forth out of the City, and to dwel in the Field, and that which will prompt to bear men out in this publick work, must be a publick spirit, aiming at no less than Christs publick glory, the Churches publick good, the Saints publick comfort, a publick concern for all Christs interests, a publick sympathie with all Christs Friends, and a publick declared opposition to all Christs enemies, which where it is, will put his Zealous Lovers & Votaries to a publick appearance for him, and avowed seeking of him. Cant. 3. 1, 4. Cant. 5. 7 Psal. 132. 5, 6. (3) The Priviledge of the Gospel to have it in freedom, puritie power & plentie, is the publick concern of all the Lords People preferrable to all other Interests, and therefore more publickly, peremptorily and zealously to be contended for, than any other Interest whatsoever: And therefore we must resolve, they shall sooner bereave us of our hearts blood, than of the Gospel in freedom & purity, but we cannot contend publickly for it if our Meetings be not publick. (5) The nature & business of the Gospel Ministrie is such, that it obliges them that exercise it to endeavour all publickness, without which they cannot discharge the extent of their Instructions. Their very Names & Titles do insinuate so much, being Witnesses, Heraulds, Ambassadours, Watchmen, light that cannot be hid. The Instructions given them infer the necessity of it, Isa. 58. 1. Isai. 62. 6, 7. Jer. 6. 17. Ezek. 2. 5, 6. Ezek. 16. 2. Ezek. 20. 4. Math. 10. 27. These things cannot be done in a Clandestine way. And therefore now when there is so much necessity, it must be the duty of all faithful Ministers to be laying out themselves to the utmost, to give a publick Testimony against all the evils of the time, notwithstanding of any prohibition to the contrary, in the most publick manner, according to the example of all the Faithful Servants of the Lord, both in the Old & New Testament, tho it be most impiously & Tyrannically Interdicted, yet the Laws of God stands unrepealed, & therefore all that have a Trumpet and a Mouth should set the Trumpet to the Mouth, and sound a certain sound, not in secret, for that will not alarm the People, but in the most publick manner they can have access; Therefore seeing Meetings must be as publick as they can be. That they should be in houses, safety will not permit, to us to go to the streets or meeat places, neither safety nor prudence will admit, what can we do then, but go to the fields. 3. Keeping of Field-Meetings now is not only most convenient for testifying, but a very significant Testimony in it self. (1) Against the Popish Toleration: Reason and Religion both will conclude, that this is to be witnessed against by all that will adhere to the Cause of Reformation thereby overturned, and resolve to stands in the gap against Poperie, thereby to be introduced, and will approve themselves honest Patriots, in defending the Laws & Liberties of the Country, thereby subverted; Seeing then it must be given, it is certainly most expedient to do it where the meeting is without its Covert, & interdicted by the same Proclamation that tenders it; And where the very gathering in such a place, is a Testimony against it; For to preach in houses constantly & leave the Fields, would now be interpreted an homologating the Toleration, that commands preaching to be so restricted, as therein an owning or complyance with it. (2) It is a Testimony against that wicked Law, [illegible] them as crimina[illegible], which cannot be lawfully [illegible] when in some respect, this come to a case of conscience; For if Daniels case, praying with open windowes, when publick prayer was discharged under the Pain of death, was a case of Confession, then must our case come near to it; when publick preaching is discharged to us under the same penaltie: Tho to us, we reckon it as indispensable duty from these Scriptures, 1 Cor. 9 16. 2 Cor. 6. 4. 8, 9. 2 Tim. 4. 2. It is equivalent to an universal discharge of all publick preaching, when that manner of it, is discharged, which we can only have with freedom & safety, in a way of publick Testimony; which can be none other in our circumstances, but in the Fields. (3) It is a Testimony for the headship, honour & princely prerogative of Jesus, which hath been, & is the great Word of his patience in Scotland, and by an unparalelled insolence encroached upon by usurpers in our day, since in these meetings there is a particular Declaration of our holding our Ministry, and the exercise thereof from Christ alone, without any dependence on, subordination to, or license from his usurping enemies, and that we may and will preach in publick, without Authority from them. (4) It is a Testimony for our Covenants, national and solemn league, the owning whereof, is declared criminal by that same Law, that discharges these Meetings; Since then the owning of these Meetings, and our Covenants are both discharged together and the owning of the Covenants does oblige to a publick opposition against the dischargers, & an avowed maintainance of the Churches priviledges, whereof this in a manner is the only and chief Liberty now left to be maintained, to keep Meetings where we may testifie against them, without dependence on their Toleration, it must follow that these Meetings are to be maintained, which only can be in the Fields with conveniency. 4. To give over Field-Meetings altogether, at this time, would be very stumbling, both to Friends, who might look on it, as a fainting and succumbing at least in our contendings for the Cause of Christ, as being quite overcome: And to enemies prove very hardening & encouraging in their wicked design of banishing all Meetings out of the Land; For certainly it will not terminate upon a simple suppression of Meetings of this sort, but further is intended to extirpate all Meetings for Gospel Ordinances, in which there is any Testimony against the Antichristian Enemy: To comply therefore with such a forbearance of them at this time, would lay a stone of stumbling before them in these their designe, when they shall see their contrivances so universally complyed with wherein they might boast that at length they had prevailed to put quite away that eye-sore, the freely preached Gospel of Jesus Christ.

But to come to an end, we shall conclude with that pertinent Epilogue of the Ministers of Lancaster in England used by them in their Testimony against Toleration, thus fearing least if we had altogether held our peace, at this time, God might have sufficiently vindicated his Truths by other Instruments: But for our baseness, judged us unworthy to be entrusted any longer, with so precious a Treasure as Truth is; We have therefore chosen rather to approve our selves faithful unto God, tho for so doing, we should be never so much persecuted and condemned by men, than by our unfaithfulness, seem to be ashamed of Christ, his Truth, our Covenants, Reformation, and the faithful Confessors of Christ in all ages, although thereby we might be assured to gain the whole World. And now having discharged our Consciences in this point, however our Actions may be misconstrued by some, yet knowing that our witness is in Heaven, and that God is the righteous Judge, we are hopeful that the Testimony of our Consciences (that herein, we have aimed at nothing but the Glory of God, the defence of his Truth, the health and recovery of his bleeding & declining Church the casting some discountenance upon this woful Toleration and to testifie our Adherence to our Covenants and Reformation) will abundantly support us against the worst of evils that can befall us, for witness-bearing to the Truth.

FINIS.